MARCVS AVSONIVS HIS FOVRE BOOKES Of Morall Precepts, Intituled CATO:

Concerning the precepts of common life.

Translated out of Latin Hexamiters into English meter by *Walter Gosnold* Gentleman, servant unto the right worshipfull S^r. *Thomas Bowes* of Much-bromley hall in *Essex*.

Remember those things that thou hast learned, and seeke with diligence to learne those things which thou knowest not: and be willing to teach other those things that thou hast learned, and thou shalt increase thy learning.

Learning will live, and vertue still shall shine,
When folly dyes and ignorance doth pine.

LONDON,
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1608

To the Worſhipfull yong Gentleman of vertuous education, Mr. Thomas Bovves, Sonne and heire to the Right Worſhipfull, Sr. Thomas Bovves, Knight:

Walter Gosnold wiſheth increaſe of learning, knowledge, vertue and honour, with happy daies.

Worſhipfull Sir,

Leaſt I ſhould be thought to be idle, or to waſte the golden time of my daies (the rareſt of all jewels) in the ſervice of that Right worſhipfull Knight, your good father, with whom I now live, without ſome monuments or impreſſions of my induſtry: as

alſo thinking with my ſelfe what I might preſent ſome way to expreſſe my love unto you, in remembrance of thoſe not to be requited favours I have received, not onely from your ſelfe, but from that Right worſhipfull and religious Knight your father; and that vertuous Lady your mother, which have wholy obliged mee to their houſe. I have thought good for the firſt to undertake the tranſlation of *Marcus Auſonius* his foure bookes of morall precepts intituted *Cato*: and for the latter I am inforced (for want of better way to ſhew my good meaning) to dedicate to you, this rude and ſlender booke tranſlated out of Latin hexamiters, into Engliſh meter. Wherein if I have any way miniſtred you occaſion to miſlike me for dedication of the ſame unto you (one whoſe love towards me, I muſt and will endeavour to requite, though never able to canſell the obligation of your many and infinite curteſies) I truſt you will bee ſo far from taxing of me, that you will rather hold me excuſed therein. For if a man be bound, by all meanes that he may (as ſure he

he is) to gratifie his well deſerving friends: then may not I quiet my ſelfe, and be at ſilence till I have deviſed the requitall of ſome part of your friendſhips, by ſome ſlender gift, ſuch as my fortune, and preſent chance will permit me to exhibit unto you. And none can I finde (ſweet ſir) that in my minde will be more pleaſing to your gentle nature, for the encouraging of you to the laborious and induſtrious obtaining of the Latin tongue, where into you are even now entering: or more fitter for your worſhips tractible diſpoſition, being of very yong, and tender yeeres, and in whom the very ſparkes of a philomathy is already ſeene, then this new tranſlated Poet, which will ſo fill you with ſweet counſell, wholeſome inſtructions, and abundance of knowledge (unto which we muſt all in ſome ſmall meaſure attaine, before we can ſtep to any other grace or vertue, leading to perfection) as alſo teach you, how to behave and carry your ſelfe, in the whole courſe of your life, aſwell towards your inferiours as ſuperiours, that your company will not onely

be admired of all them, that know you, but likewiſe deſired of all thoſe that ſhall at any time be ſo happy, as to be acquainted with you. For the Booke it ſelfe is ſo exquiſit that notwithſtanding, the Authour thereof was a heathen, and had not the true knowledge of Chriſt Ieſus by faith. Whereby we muſt all bee ſaved, living in a time and place where the outward meanes of ſalvation lay hid in obſcurity and darkneſſe, as it did a long time after, being many yeeres before the comming of Chriſt: yet I pray God, what ere his faith and beliefe was, that his uprightneſſe and ſtrictneſſe of life towards God and man, doe not condemne us, who are, or would be thought Chriſtians, living under the reſplendent light, and Sunneſhine of the Goſpell. And although hee was a heathen (as I ſaid before) yet ſhall my charity bee ſuch towards him, being dead, & in whom was ſuch an actuall habit of a good life, whiles he lived, as all the hiſtories that I have read of him, beſides his owne workes, by his many good admonitions to others, left behind him, doe

witneſſe

witneſſe the ſame; I cannot thinke, neither will it ſinke into my heart to believe, that hee died altogether in unbeliefe, and knowledge of the true God. For at the very period and end of his daies, being praiſed of the Romans for his courage at his death, laughed: they demanding the cauſe why he laughed; hee anſwered, ye marvaile at that I laugh, and I laugh at that you marvell: for the perils and travels conſidered wherein wee live, and the ſafety wherein wee die, it is no more needfull to have vertue, and ſtrength to live, then courage to die. And if wee looke but a little backe into his life, wee ſhall not have much cauſe to marvell at his comfortable and patient bearing of the ſtroke of death; for he was a man of ſuch milde, and temperate ſpirit, that he could never bee ſeene to be wroth, or out of patience with any man, but alwaies counſelled that were angry, that if they deſired to live long, cheerefully, and die comfortably, to banniſh rage, as an enemy to them both; a worthy ſaying of a heathen, and to be had in eſtemation and remem-

brance of every good Christian. But should any bee so unwise, to thinke his precepts are the lesse worthy of immitation for being a Heathen, I would aver the contrary against any seditious turbulent spirit whatsoever, the best of us all being bound to receive the doctrines of many which doe write, tending to our good, though wee be not tied to follow the lives which they leade, if bad. Gold is nere the worse for being presented unto us, out of a beggers hand in a lether bagge; or a sermon ere the worse which we heare preached, because he that preacheth it, is of an ill life. It is our wisdomes to looke what the gold is, and not what the bagge is that it came in, or what the man was that brought it. We are not to inquire so much what the life and conversation of the Minister is, as what his doctrine and admonitions are that hee teacheth; not what this *Cato* was, but what his precepts are; which in a word, are so wise, honest and good for every Christian man and woman to reade and practice, that you shall not finde any Authour, from whom

a civill

a civill life may gather better inſtructions. Many there are of my knowledge, which will not have their children brought up in learning, becauſe forſooth the Authors which they ſhould learne are heatheniſh, as this our *Cato*, *Turrence*, *Mantuin*, *Ovid*, *Virgil*, *Homer*, and the like: deſiring rather they ſhould live like idiots, and die like fooles, then to attaine knowledge (as they thinke) by ſuch unlawfull meanes. Others becauſe of the tenderneſſe, they beare to their children, will not have them brought up to learning too ſoone, thinking them even too yong to be taught, and to excuſe their errour they affirme, if the child ſhould bee chaſtened it would make him both ſicke and fooliſh. But what is their end? they are ſoone too old to learne, and ſo become unprofitable to the Commonwealth, infamous and diſobedient to their parents, ſo evill in conditions, ſo light and unadviſed in behavour, ſo unfit for knowledge, ſo inclined to lies, ſo envying the truth, that they are not onely a ſhame to their fathers which begot them, and a reproach to their mothers which bore them

them, but a ſcandall and diſgrace to the ſucceeding generations after them. How ought you then to ſtudy and make uſe of your time, now whiles you may, leaſt you repent you hereafter, when it will be too late. The tree that bloſſome not in the ſpring, will hardly beare fruit in Autumne. If you labour not for learning now in the ſummer and ſpring-time of your youth, you will hardly ever have any fruit thereof (as humility, love, obedience, and all temporall and ſpirituall bleſſings) in the winter and declining Autumne of your age. What although you be well deſcended, and your fathers eldeſt ſonne, and ſo the likelier to have the heavieſt purſe? the better and more nobler you are borne by birth, the better ought you to be inſtructed in your youth; and the more wealth you are like to have the more learning you ought to have put into you: for ſuch as leave great riches to their childen, without ſeeing them brought up in literature (as *Socrates* ſaith) are like unto them that give much provender to yong horſes, but never breake them at all, ſo that they waxe fat,

but

but unprofitable. The father (as one saith) is bound no more towards his childe, but to banish him from his pleasures, and to give him vertuous masters to instruct him. What the pleasures are which fathers banish from their children, I know not; who let loose the raines of liberty so upon them, that the child which most commonly they love best, (as the eldest) runne most at randome, unto all kindes of looseneſſe and licentiousneſſe of life. Vertuous masters I confesse, they many times have to teach them, but as the old saying is, as good nere the whit, as nere the better. For what are their children ere the better for them? they must not forsooth be taught abroad, for feare the winde should blow on them; or from under their mothers winge, least they should ketch cold: but be taught at home in the presence of their parents, that they may not stand in awe of their Tutour, and so learne too much. For so much audacity, is given to children that are taught at home, and so little countenance shown to the masters which teach them, that one cannot well discerne,

who

o ſtands in moſt feare many times, the
ſter or the ſcholler. That maſters muſt
thought either very indiſcreet, or too
e and meane to give correction when
y thinke fitting; or fathers very unwiſe
hinke that their children ſhould be too
od to be corrected, when they deſerve
Yet thus it is in great mens houſes,
en children are negligent, and will not
rne, maſters would correct them, but
ers and mothers forbid them, ſo that
ttle avayleth one to pricke the horſe
h the ſpure, when he that ſitteth upon
holdeth backe with the bridle. And
refore let parents know although ma-
s be never ſo ignoble and meane, and
ldren never ſo noble and well deſcen-
, yet muſt they ſtand in awe of them
whom they are taught, and have cor-
ion at their hands, when occaſion
e, if ever they would have them to
ne well; but with the fondneſſe of
ſe parents whoſe children are borne to
her fortunes, then others are, the yon-
brother many times is faine to ſuffer
he eldeſt brothers fault, or ſome other

meaner

meaner Gentlemans sonne, that is tra
up with him to be his associate, inso
that an elder brother without cont
dition, now adaies, either of parents,
ster, or any one else, may doe any t
but that which is good, or be any t
but a wise man, which seldome tro
him. For although the eldest brother
all the money and lands, yet the you
most commonly gets all the wit and
ners, and in time proves not onel
richest in estate, as I know some, but a
grace as there be many; whereas if
had met with the same sauce in
childhood, that their yonger bro
have done, it would so whetted thei
makes, that they would have had as
an appetite to all goodnesse, as their
ger brothers. But as it is reported of
Ape that she killeth her young ones,
overmuch hugging of them: so ther
many such like apish parents who spo
their children, with making too mu
them, especially if they have but one
ly childe to inherit their estate after t
For all the time they are at home,

not be spoken to, or contradicted in any thing they doe, though never so ill. Nor in any thing they speake, be it never so bad; counting great faults but small ones, and small ones none at all; suffering them (indeed) to have so much their owne wils, and so long without restraint that when they would reine and curbe them in, they cannot. For too much liberty in youth is a manifest token of disobedience in age. When they are put out to schoole though it be long first ere they goe, or be taught at home, the masters hands are so fast bound through a strict command given them from the parents, not to touch them being taught at home: or large golden promises, not to correct them if they bee taught abroad, that the disciples they teach many times perish for want of discipline and impunity. I speake not this concerning your selfe, that you or your parents are any waies to be taxed herein, as I of mine owne knowledge can witnes the same, but what I have seene in others, that I may bee an instrument of good to reforme them that are overmuch to bee

blamed

blamed, for their negligence this way, that would have masters to instruct their children, but not to correct them, which sometimes is as necessary as documents of wholesome instructions. Therefore if any should thinke, I have shewne but little wit, and lesse manners in dealing thus plainely, or have any waies offended in delivering my minde thus freely, my apologie for my selfe shall be onely this: I would that my labours (being your servant) should be accounted rather honest than wise: For the wise can but please, but the honest can never displease. But what should I need to make any apology for that I have said; when as I know some that are so golden, or rather earthly minded, that if they can but heape up mountaines of wealth to leave their children, to make them rich; they care not how little mole-hils of learning they have to make them vertuous: forgetting that it is better to leave unto their children good doctrine whereby they may live, than evill riches whereby they may perish: whose offence (as a wise Philosopher saith) is impar-

impardonable, that for heaping up of riches, forget to bring up their children in honest manners. If this be not true that I speake, let experience speake for me, who of her owne knowledge can produce many lamentable examples of Gentlemens sonnes, and great heires abroad in the world, who have had more wealth left them, than wit to use it, through want of this one principle of learning put into them, to season and relish those other parts and ornaments of nature they have beene endowed withall. Wherefore it standeth parents in hand that have any true inward love toward the good of their children, to see them as well vertuously educated in learning as to provide for them great portions. *Salomon* saith, *How much better is it to get wisedome then gold? and to get understanding, rather to be chosen then silver?* Let fathers and mothers then take it into their considerations, to use all the best meanes they can to put wisedome and understanding into their childrens heads, as well as money into their purses by training them up to learning, when they are young. *A*

wise

wise childe, saith *Salomon*, *maketh a glad father*, *but a foolish childe is a heavinesse to his heart*. It is not possible to keepe meate well savoured, unlesse it be first salted: It is impossible that fish should live without water: it is not unlikely, but the Rose which is overgrowne with the Thorne should wither; so it is impossible that fathers should have any comfort in their children, unlesse they bring them up to learning and vertuous education in their youth. Nothing maketh a more deepe impression in the mind of man, than those rules he learned when he was a child: for whatsoever good instructions children learne in their youth, the same they retaine in their age; which made *Cato* himselfe be a Schoole-master to his owne sonnes, because he wou'd not have their youth infected. Goe on then, Noble Sir, in the race you have begun, who have hitherto had (God be praised) vertuous education, and godly bringing up, having not onely a Wife, and a religious Father to advise you, a vertuous and godly Mother to counsell you; but also a prudent and dis-

creet Master to instruct you; let it then be your care, having such worthy Patternes of imitation laid before you, for a square and a rule to direct you in your youth, as few have the like, to adde thereunto wisdome and learning, your selfe, as farre as in you lie, by diligence in your study, which will be the most absolute and perfect way, to make you a complete Gentleman, that as you patriseat your father every way in person, so you may strive to imitate him as neere as you can in vertue, whose instructions goe not alone, onely as daily Moniters, to disswade and dehort you from that which is ill: but his examples are as so many lectures read unto you, to exhort and encourage you to that which is good. As you would not then have others goe before you in riches, which of Philosophers and Poets are called the gods of Fortune: so let not others goe before you in learning, which is the Mother of Vertue and Perfection, and without which, a man, though never so rich, is but as a sheepe (as *Demosthenes* termes him) with a golden fleece, or an

Image

image curiously trimmed, and richly painted over with fine gold, and beautifull colours. Study and labour then to get knowledge, learning, wisedome, and understanding now whilest you are young, being lesse painfull (as one saith) to learne in youth, than to be ignorant in age. A mans whole life time indeed, ought to be a continuall study, for no man can be too old to learne, yet a mans infancy and childhood is the chiefest time; when the foundation and groundworke of this building is to be laid. Hee that goes about to build a house, begins it not in the Winter, but in the Spring, that he may have the Summer before him to finish his worke; yet better to begin it in the Winter then not at all: so hee that would be a good scholler, must not beginne to fall to his booke and study when he is a man, or in his declining age, but in his childhood and youth; yet better to learne in his old age, then not at all, as one to that effect writeth thus: It is fitter for young men to learne, then to teach, and for old men to teach then to learne; and yet fitter for

old men to learne, then to be ignorant; but there is no man that can learne so much, that he shall need to learne no more and I hope I shall not live so long, that I shall be too old to learne. How excellent a thing then is learning, that is so requisite in all both old and young, but especially in young? that as *Iob* speakes of Wisdome, so may I say of learning; it is so excellent, that man knoweth not the value thereof; it cannot be gotten for gold, neither shall silver be weighed for the price thereof; it cannot be valued with the gold of *Ophir*, with the pretious Onix, or the Saphire, the gold and the crystall, cannot equall it, and the exchange of it, shall not be for jewells, of fine gold. No mention shall be made of Corall, or of Pearles; for the price of learning is above Rubies, which made grave *Plato* in contemplation thereof, cry out and say, *Oh Science, how would men love and esteeme thee, if they knew thee right*, and well might he doe it; for it is the lightest burthen, and richest merchandise that a man can possibly traffique in, or carry about him, a fountaine whereunto

all

ll may goe, and yet can never be drawne
ry, from whence flowes ſuch delicious
weet ſprings, that the more a man drinks
hereof, the more hee deſireth it. In a
ord, it is the very lampe of life, chiefe
uide to Arts and all perfection. Thus
ave you heard what an excellent thing
earning is; you have heard, I ſay, for as
alomon ſpeaketh *A wiſe man will heare, and*
ill increaſe in learning. Let me then intreat
ou, nay rather adviſe you (although your
ervant) whatſoever you get, digge, or
elve for, as I may ſay, whileſt you live
ere in this earthly tabernacle made with
ands, to be ſure to get that ineſtimable
em of learning, which will ſticke by you
hen all other treaſures will vaniſh and
and you in no ſtead: and to be ſo farre in
ove therewith, as with the Philoſopher,
o thinke that day loſt, wherein you have
ot learned ſomewhat. Oh, Sir, I would to
od, (I ſpeake it from my heart, for the
ove I beare unto you) I were as well able
s willing, to adviſe you, and my beſt in-
evours (without any ceremony or com-
lement) ſhould lie proſtrate at your wor-

ſhips feet to doe you ſervice. I confeſſe *Multis ſimulationum involuris tegitur, & quaſi velis quibuſdam obtenditur*, every mans hear is hid with many clokes of diſsimulation and is covered, as it were, with curtaine drawne before, that one can ſcarſe believ another, there is ſo much flattery, hypocriſie and by-reſpects, uſed in the world yet I profeſſe ſeriouſly unto you, as yo have my Epiſtle, you have my heart, and I deſire no otherwaies to be accounted then as I am,

Your true and faithfull ſervant,

WALTER GOSNOLD

A Postscript.

IT is not long since it pleased your good Father, out of the courteous favour and loving respect he beares to every schollerlike action, to grace mee with a worthy acceptation of an Anagram which once I presented unto him, upon his owne Name, which, lest antiquity should race it out of the old stocke, by processe of time, which weares, eates, and consumes up all things; you being his eldest Sonne, of his Name, and every way like unto him, I have thought fit to revive it in the young branch, by presenting of it the second time unto your selfe that as it represents and shewes what your fathers life is, and

hath beene : so it may demonstrate and lay open unto you, not onely what your life ought to have beene, and what it now should be, but what it must be, if ever you would be truely like your Father, or have your life and Anagram concurre and agree together, and therefore let it be your care, to looke daily upon it, as in a glasse, that thereby you may be put in mind, to see whether or no you are, or desire truly to be such a one, as the Anagram of your Name doth foreshew you to be, that you may with the more safety arrive at the wished haven of endlesse happinesse, which every blessed man shall one day be partaker of. In which navigation, or progresse, upon the tempestuous Sea of this wide world, I leave you to that perfect guide and sure pilot, Christ Iesus, who hath both the winds, and waters at his command, to bring you with safety to his Fathers House : to which place, the Lord of his mercy bring you, and us all, being the full fruition of the reward laid up for all such as leade a blessed life.

An

An Anagram upon the Name of the right worſhipfull, Sr. *Thomas Bowes*, Knight, preſented to the worſhipfull young gentleman, his ſon and heire, Mr. *Thomas Bowes* Eſquire.

Anagram { THOMA BOWES / *Beatus Homo.*

T ruth, juſtice, valour, equity, and right
H e holds in hand, to doe his country good:
O bedient to Gods Lawes, both day and night
M aintaining love, in every brotherhood,
A lmes deeds, where need requires, he is not ſlacke
S o helpfull to the poore he is that lacke.
B elov'd he is of all, hated of none,
O nely the bad, becauſe he ſinne reproves
W here wickedneſſe is, he doth ſtill bemone
E arth wants more ſuch, whoſe days are but a ſpan
S uch like as theſe, foreſhew a bleſſed man.

An Epigram upon him that ſhall finde fault with this Anagram.

You of this Anagram may diſallow,
The reaſon is, becauſe there wanteth you,
If you be it, that makes my Anagram not right,
I'le put in you, and then my Anagram is right.

Another

Another to Momus.

O Momus why, why doe you scoffe at me?
In spying faults, where is no faults to see;
If you doe spoile this Anagram of mine,
Why blam'st thou me, when as the fault is thine?

Another Epigram.

Some squibbing at my Anagram, said it was wrõg.
Much like my verse, either too short or else too long
Say what they will, there wants but halfe a letter,
Take pen & mend it, and Ile remaine their debter.

To the envious Reader.

Pale faced Reader, dost thou envie me?
I thought thou wouldst have sought hier to clime
More fitting for your place and pedigree,
Then to looke downe so low, to view my rime;
If it be so, 'gainst nature you will see't
You, face to face, my verse shall dare to meet.

An Anagram upon the Name of the vertuous and wel disposed young gentlewomen, my much honoured friend, and loving kinswoman, Mistresse *Elizabeth Barington*, wherein is lively set forth the rebellion and daily opposition betwixt the flesh and spirit, nature and grace in the best of

Gods

Gods children, being more prone by nature to that which is ill, then by grace unto that which is good, *Rom.* 7. 21.

A good Name is better than great riches, and it endureth for ever, Prov. 22. 1 Eccluſ. 41. 13.

Our Names are written in heaven. Luk. 10. 20. } ELIZABETH BARINGTON. { *God exalteth the names of ſuch as keepe his Law.* Deut. 26. 19.

ANAGRAM.

The ſpirit moving concerning the inner Man, in my mind, I delight in the Law of God, Rom. 7. 22. } On, git zeale in heart. { *Godly ſorrow worketh zeale in us*, 2 Cor. 7. 11. *Its good to be zealous in a good thing* Gal. 4. 18.

OR,

The fleſh reſiſting.

O, who ſhall deliver mee from this body of ſin? The good that I would, that doe I not, but that I wold not do, that do I, Rom. 7. 19. } Git no zeale in heart. { *There is a zeale not according to knowledge*, Rom. 10. 2.

Thus the fleſh ſtayeth, even the moſt perfect to goe forward. By nature wee are the children of wrath, ſold under ſin: but by grace are we made righteous before God, *Eph.* 2. 3. 5. *Ro.* 3. 24. & 7. 14.

Verſe

BEhold, twixt grace & nature, what great ſtrife
Is in each man, and vertuous womans life,
Where grace doth put us on, and pricke us forth,
There nature pulls us backe, as too too loth,
To doe that which is good, but all the ill
That can be done, nature will have her will,
If God aſſiſting puts not to his hand,
Dame nature over grace, will have command,
And grace out of our hearts at laſt will thruſt,
Making us captive to each ſinfull luſt.
Get faith, get love, get zeale in heart ſaith grace,
But none of theſe (ſay nature) doe imbrace.
For nat'rall man delighteth not in theſe,
His appetite, they no waies doe him pleaſe.
Natures chiefe ayme, is his owne glorious praiſe,
When grace ne'r ſeekes it ſelfe, but God alwaies.
The ballance is uneven, and overſwaid,
Where grace and nature are together weigh'd.
Why nature then's ſo bad, it is no wonder,
Being that nature is not kept more under.
Give me a heart, O God, I doe thee pray,
Where grace, not nature may have chiefeſt ſway.
Grace doth invite you to get zeale in heart,
Nature forbids you, thereof to take part,
Examine well your heart, doe not combine,
But ſearch your waies, to which you doe incline.
Where nature good, with ſtore of grace doth meet,

There

There is a life of harmony moſt ſweet.
A woman milde, of nature loving kind,
Indu'd with grace, beſt fits an honeſt mind.
A nature firie hot, a zeale key cold,
Become no woman living, young nor old.
Hath nature outwardly adorn'd thy face?
Decke inwardly thy ſoule with ſplendant grace.
Beg it of God, as he hath given thee ſtore,
So that he would increaſe it more and more,
Proceed, goe on in grace, thy glaſſe doth run,
Leave thou not off, untill thy thred be ſpun.
Heaven's of more worth, then earthly treaſure here,
Loſe earth for heaven, tho friends to thee be deare.
Lord raviſh thou my ſoule with heavens delight,
To worke my peace before the diſmall night.
Good nat'rall parts wil ſtand us in no ſtead,
If parted hence from living to the dead.
Thy name peruſe, and beare it in thy mind,
And ſee if thou no contradiction find.
Thou canſt not zealous be on no condition,
But thou ſhalt even there meet with oppoſition.
Reſiſt thou not Gods ſpirit in thy ſoule,
Though Satan inſtantly doth thee controule.
Weeds ſpringeth up in every fruitfull ground,
The like in every one is to be found.
The fleſh againſt the ſpirit doth rebell,
If we the fleſh reſiſt, it will be well.
Sweet Jeſus make me zealous in my youth,
And bold for to maintaine with zeale thy truth.

But yet O God, I this desire of thee,
That unto knowledge I may zealous be.
The times doth call for zeale, lets pray with zeale
That God in mercy to this land may deale.

WALTER GOSNOLD.

An Ode, or Carroll in the praise and commendation of learning.

THe poore that live in needy rate,
By learning doth great riches gaine,
The rich that live in wealthy state,
By learning doe their wealth maintaine,
Thus rich and poore are furthered still,
By sacred rules of learned skill.
The simple man by learning is
Unto great height of wisdome growne,
The prudent man through learning is
In grace and vertue alwaies knowne:
So wise and simple simpathies
By learned Science to grow wise.
The child thats weaned from the teat
Hath not such cause, for to complaine,
As he that wants this heavenly meat,
His hungry soule for to sustaine.
Then strive for learning what you can,
For learning makes the richest man.

Gold,

Gold, silver, pearles, and pretious stones
A man may have, yet be but poore,
Is learning that doe save the bones,
When richer men must labour more.
Then learning prize above thy wealth,
For thats the way to raise thy selfe:
I want the skill for to expresse
The World of good that learning doth
To all man-kinde, both more and lesse,
Though to attaine it man be loth.
Learning is that which will availe,
And sticke to man when riches faile.
All fond conceits of franticke youth
The golden gift of learning staies,
Of doubtfull things to search the truth,
Learning sets forth the ready waies:
O happy him, doe I repute,
Whose brest is fraught with learnings fruit.
There growes no corne within the field
That exe and plough did never till,
Right so the minde no fruit can yeeld,
That is not led by learnings skill.
Of Ignorance comes rotten weeds,
Of learning springs right noble deeds.
Like as the Captaine hath respect
To traine his souldiers in aray,
So learning hath mans mind direct:
By vertues staffe his life to stay,
Though friends and fortune doe waxe scant,
Yet learned men shall never want.

To

To the well, or ill disposed Reader, I care not which.

READER, who ere thou art, that reads this little booke,
Search not for others crimes,
but thy owne faults there looke.
Where thou shalt find thy selfe, so like a cripple halt,
That thou no time wilt have, to spy an others fault:
Therefore let me advise thee, and informe thy mind
For to reforme thy faults, before thou fault doe find.
Falts may have scap'd my heedlesse pen I doe confesse
But what is that to thee, if thine be nere the lesse.
Mend then thy owne, before thou others teach or schoole
Left for thy labour thou be'st thought a prating foole.
For fond it is a moat in others workes to spy
Vnlesse thou first do pull the beame out of thy eye,
Which hides from seeing in thy selfe one fault of ten,
But sets your eyes wide ope, to laugh at other men.
For who is he that ever writ, that you can name
Whose pen by such as you, could freed be from blame.
With malice then against me swell, with envie burst,
I never will be vex'd, since I am not the first.
But gentle courteous reader, if thou dost intend,
In reading this, such faults as you doe find to mend,
Without reproachfull scurvie termes, disdainfull taunts
Distil'd from wicked minds, where envie daily haunts,
And speake the best, what ere it is you reade or see,
To such as any way shall laugh or squib at me,
I shall be thankfull, which ingratitude disdaines,
And ever mindfull be, for to requite your paines,
By troubling you hereafter in an other straine,
Which may perhaps more pleasing be unto your vaine.

In

he meane time, imbrace grave *Catos* precepts mild,
o ere thou art that reads them, man, woman, or child.
d therefore honeſt matrons, if ſo be you pleaſe
be ſo curteous, as to accept of theſe
ore lines, which offer here themſelves unto your view
read at your owne leiſure, when it pleaſeth you;
d not to be diſpleas'd, or caſt an angry brow
me, as if my labours, you did diſallow,
reaſon of the Latin verſes intermixt
ove, beneath, the Engliſh meters, and betwixt
his be all, turne angry frowns to loving ſmiles,
ho left them have to you, but as low Country ſtiles.
here you may eaſily over ſteppe, and yet be in
e ſelfe ſame beaten path, where firſt you did begin
read, to walke, to meditate, and ſpend your time
l which you ſtill may do, and never ſpoyle my rime,
r marre the ſence. Forbeare not then to take in hand
read my verſes poore and leane, yet truly ſcand.
t what you will that do, read ſome, read all & ſpare not;
you read none at all, al's one to me, I care not.

Walter Goſnold.

C TO

To the Reader.

COurteous Reader, I was purposed long si
to have put this yong infant into swa
ling-clouts, and sent it unto the presse. So soone
it had been borne, had I not had intelligence t
there was already an elder brother had supp
the place, which made me presently to enquire
the Stationers, whether it were so or no, le
some sudden passion should make me to strangl
in the wombe, before it came to full perfecti
But finding report not alwaies to be true, co
ming there I found none so neare akin unto
as Cousin jermans twice removed, which ga
such life and refreshing to my vitall spirits,
cherishing that wherewith I was in travell, t
like a fruitfull mother in stead of one, it happ
in short time (without the helpe of a Midwi
I was safely delivered of two twins, one named
the name of Cato the elder, the other by
name of Cato the younger, who hung not lo
on the brest, before they were named, and sen
broad into the world, to see what service t
were able to performe for their countries go
Therefore Gentlemen, that which I shall requ

your hands in their behalfe, is onely this, that if you chance to meete with any of them, to doe them but the grace as to honour their persons with your presence, in taking acquaintance of them, who now are become your owne Countreymen, and will be ready to tender you the best of their service. I take my leave and will ever rest,

Your assured friend to command,

WALTER GOSNOLD.

The Poesie which CATO alwaies carried in his Ring.



Ad librum ſuum.

MY little booke, whom wilt thou pleaſe, tell me
All which ſhall read thee? no that cannot be
Whom then? the beſt. But few of them there are;
And for the bad thou ſhalt not need to care.
If at the meane thou aymſt, thou aymſt too high,
The meaner ſort commend not poetry.
How wilt thou give content then to theſe elves?
Pleaſe not the fooles, but let them pleaſe themſelves.
Paſſe by the worſt, and ſet by them no ſtore,
Pleaſe well the beſt, thou ſhalt not need pleaſe more.

Ad curioſum lectorem.

METhinks ſome curious Reader, I heare ſay,
That Latin verſe in Engliſh, is not fit:
My booke is plaine, and would have if it may,
An Engliſh Reader, but a Latin wit.

SCIPIO.

NVnquam minus ſolus, quam cum ſolus;
Nec minus otioſus, quam cum otioſus.

MARCVS AVSONIVS HIS FOVRE BOOKES Of Morall Precepts, Intituled *CATO:*

Tranſlated out of Latin Hexameters into Engliſh meter.

The Preface.

CVm animadverterem quamplurimos homines graviter errare in via morum, ſuccurrendum & conſulendum eorum opinioni fore exiſtimavi, maximè, ut gloriosè viverent, & honorem contingerent. Nunc te, fili chariſſime, docebo, quo pacto mores animi tui componas. Igitur precepta mea ita legas, ut intelligas: legere enim & non intelligere, negligere eſt.

WHen I observ'd how many men
in manners went awry,
And grosly erred in their course
from pathes of piety.
I thought by counsell to amend
if happily I might
what was amisse, and teach men how
to live in happy plight.
Now therefore my beloved sonne
I will informe thy mind
to walke a course, whereby thou maist
both praise and profit finde.
(Therefore) my precepts read, as that by thee
they may be understood,
For why to read, and not regard
is to neglect thy good.

The first booke of Morall Precepts.

The Preface.

Dei cultus præcipuus.
The worship of God is
chiefly to be regarded.

1. *Si Deus est animus, nobis ut carmina dicunt.*
Hic tibi præcipue sit pura mente colendus,
Cause God a living spirit is,
as writings testifie,
He must be worshipped aright
in soules pure verity.

Somnolentia vitanda.

Drowsinesse is to be shunned.

Plus vigila semper, nec somno deditus esto:
Nam diuturna quies, vitiis alimenta ministrat.

e watchfull ever, and to sleepe
let not thy mind be bent:
or ease continually to vice
affordeth nourishment.

Cohibenda lingua.

The tongue is to be bridled, or kept in.

3. *Virtutem primam esse puta compescere linguam:*
Proximus ille Deo, qui scit ratione tacere.

Of morall vertues hold it chiefe
the unbridled tongue to tame:
Next unto God he is that can
with reason rule the same.

Sibi ipsi conveniendum est.

A man must accord or agree with himselfe.

4. *Sperne repugnando tibi tu contrarius esse:*
Conveniet nulli, qui secum dissidet ipse.

In disputation suffer not
incensed wrath to rise:
Which wit and judgement so beguiles
that truth obscured lies.

Nemo temere culpandus.

No man is to be blamed rashly.

5. *Si vitam inspicias hominum, si denique mores,*
Cum culpent alios, nemo sine crimine vivit.

If you survey the lives of men
and manners of the time:

Whiles each reproves an others fault
what man is free from crime?

Vtilitas divitiis anteponenda.

Utility is to be preferred before riches.

6. *Quæ nocitura tenes, quamvis sint chara, relinq*
Vtilitas opibus præponi tempore debet.

Abandon things that hurtfull are
though deare to thee they seeme.
In time thy private profit more
than wealth thou must esteeme.

Mores pro tempore mutandi.

Manners are to be framed
according to the time.

7. *Constans & levis, ut res cunq; expostulat, esto.*
Temporibus mores sapiens sine crimine mutat.

Be constant, and if cause require
unconstant seeme to be:
Wise men their manners sometimes change,
and yet from fault are free.

Vxori non semper assentiendum.

A man must not alwaies assent to the wife.

8. *Nil temere uxori de servis crede querenti:*
Sepe etenim mulier, quem conjux diligit, odit.

Beleeve not rashly what thy wife
of servants shall relate:
For ofttimes whom the husband loves
the wife is found to hate.

Instandum correctioni amici.

We must be earnest, in
admonishing a friend.

9. *Cumq; mones aliquem, nec se velit ipse, moneri,*
Si tibi sit charus, noli desistere cœptis.
If thou in kindnesse warne a man
selfe wild and loath to heare:
Yet leave not off thy course begun,
if he to thee be deare.
Stulti verbis non vincuntur.
Fooles are not overcome by words.
10. *Contra verbosos, noli contendere verbis:*
Sermo datur cunctis, animi sapientia paucis.
With men too full of words
contend thou not in vaine:
For speech is common unto all,
but wisedome few attaine.
Amicus sibi quisque.
Let every man be a friend to himselfe.
11. *Dilige sic alios, ut sis tibi charus amicus:*
Sic bonus esto bonis, ne te mala damna sequantur.
So love thy friends, as to thy selfe
a loving friend you be:
So bound thy bounty to the best
as harme pursue not thee.
Rumores spargere vetitum.
To spread rumors or reports is unlawfull.
12. *Rumores fuge, ne incipias novus author haberi:*
Nam nulli tacuisse nocet, nocet esse locutum.
Flee tales, and rumours, lest of newes
a coyner you be thought:
For silence seldome hurts a man
but speech much harme hath wrought.

Fides

Fides aliena non promittenda.

We are not to promise, upon another mans word.

13. *Rem tibi promissam certo promittere noli:*
Rara fides ideo est, quia multi multa loquuntur.
On trust to others words, make thou
no promise least thou breake;
For faith and truth is rare, because
most meane not as they speake.

Iudex quisque sui.

Every man ought to be Judge of himselfe.

14. *Cum te quis laudat, judex tuus esse memento.*
Plus aliis de te; quàm tu tibi credere noli.
When other men commend thee most,
judge of thy merit so:
As thou believe not more their word
then what thy selfe do know.

Beneficiorum ratio.

The respect to be had of benefits.

15. *Officium alterius multis narrare memento:*
At quis aliis cum tu benefeceris, ipse sileto.
Each pleasure done thee by a friend
to many make thou knowne:
But what to others thou hast done,
keepe to thy selfe alone.

Senio bene gesta referenda.

Things done well of us, are to be reported in old age.

16. *Multorum dum facta senex & dicta recenses,*
Fac tibi succurrant juvenis quæ feceris ipse.

When

When thou art old, and shalt report
the acts of divers men:
Remember then thy youthful times,
and what thy selfe didst then.

Suspicionis labes.

The blemish of suspition.

17. *Ne cures si quis tacito sermone loquatur:*
Conscius ipse sibi de se putat omnia dici.

Take no regard what standers by
in private whispering chat:
A guilty conscience still mistrusts
their selfe is aimed at.

In prosperis de adversis cogitandum.

In prosperity we must thinke that adversity
may come.

18. *Cum fueris felix, quæ sunt adversa caveto:*
Non eodem cursu respondent ultima primis.

In time of wealth remember wo
mutations are not strange:
All humane things are ordred so
to have their enterchange.

Mors alterius non speranda.

The death of another
is not to be hoped for.

19. *Cum dubia & fragilis sit nobis vita tributa,*
In morte alterius spem tu tibi ponere noli.

Since fraile and doubtfull is our life,
unknowne our dying day:
To live in hope of others death,
great folly doth bewray.

Animus in dono æstimandus.
We must esteeme the mind of the giver,
not the gift.

20. *Exiguum munus cum dat tibi pauper amicus,*
Accipito placide, plene & laudare memento.
If from thy poore well wishing friend,
some slender gift be sent:
In thankfull wise accept his love,
and praise his good intent.

Paupertatis tolerantia.
The enduring or suffering of povertie.

21. *Infantem nudum cum te natura crearit,*
Paupertatis onus patienter ferre memento.
Since naked from the wombe thou cam'st
as nature form'd thee there,
The burthen of externall wants
with patience see thou beare.

Mors non formidanda.
Death is not to be feared.

22. *Ne time as illam, quæ vitæ est ultima finis:*
Qui mortem metuit, quod vivit perdit id ipsum.
Dread not thy death in time to come
nor feare the fatall knife:
Who dreads his end, therein exiles
the comfort of his life.

Amicorum ingratitudo fugienda.
The ingratitude of friends
is to be fled.

23. *Si tibi pro meritis nemo respondet amicus,*
Incusare Deum noli, sed te ipse coerce.

If friends to whom thou haſt beene kinde
thy kindneſſe nought regard:
Accuſe not Fate, but blame thy ſelfe,
be wiſer afterward.

Frugalitas,

Frugality, or thriftineſſe.

24. *Ne tibi quid deſit, quæſitis utere parce;*
Utque quod eſt ſerves, ſemper tibi deeſſe putato.

The better to ſupply thy wants,
ſpare what thy hand hath got:
And that thou maieſt thy mony ſave,
ſuppoſe thou haſt it not.

Promiſſio iterata moleſta.

A promiſe iterated, or oft made is grievous.

25. *Quod præſtare potes, ne bis promiſeris ulli:*
Ne ſis ventoſus, dum vis urbanus haberi.

What in thy power reſts to performe,
twice promiſe not for ſhame:
Leſt while thou would'ſt be civill thought,
thy lightneſſe all men blame.

Ars arte deludenda.

Cunning is to be deceivd, or met with by cunning.

26. *Qui ſimulat verbis, nec corde eſt fidus amicus,*
Tu quoq; fac ſimile; ſic ars deludetur arte.

Who ſpeakes thee faire, and loves thee not,
like meaſure let him finde;
So art by art is met withall
and falſhood in her kinde.

Blandiloquentia ſuſpecta.

Faire ſpeaking is ſuſpicious.

27. *Noli homines blandos nimiùm sermone probare:*
Fistula dulce canit, volucrem dum decipit auceps.
Approve not fawning flatterers,
whose words are full of wiles:
Most sweetly sounds the Fowlers Call,
whil'st he the bird beguiles.

Liberi artibus instruendi.

Children are to be trained up in trades.

28. *Si tibi sint nati, nec opes: tunc artibus illos*
Instrue; quo possint inopem defendere vitam.
If wedden thou have children store,
and little wealth to give:
Then traine them up in honest arts,
that each may learne to live.

Res quomodo æstimandæ.

How things are to be valued or reckoned.

29. *Quod vile, est carum; quod carum vile putato:*
Sic tibi nec parcus, nec avarus habeberis ulli.
Things that be cheape, imagine deare,
things deare as cheape esteeme,
So neither niggard to thy selfe
nor greedy shalt thou seeme.

Culpata non facienda.

Things blameworthy are not to be done.

30. *Quæ culpare soles, ea tu ne feceris ipse:*
Turpe est doctori, cum culpa redarguit ipsum.
What fault thou findst with other men,
let not be found in thee:
Foule shame in him that vice reproves,
himselfe not to be free.

Conce-

Concedenda petenda.
Things meet to be granted,
are to be requested.

31. *Quod justũ est petito, vel quod videatur honestũ:*
Nam stultum petere est, quod possit jure negari.
What is thy dew, thou maist require,
or what seemes honest crave;
But folly were it to desire,
a thing thou ought'st not have.

Nota ignotis non commutanda.
Knowne things are not to be changed for
unknowne things.

32. *Ignotum tibi nolito præponere notis;*
Cognita judicio constant, incognita casu.
Things knowne, before things never try'd,
preferre if thou be wise;
Sith those by judgement are discern'd,
but these be mere surmise.

Dies quisq; supremus putandus.
Every day is to be accounted our last day.

33. *Cum dubia incertis versetur vita periclis,*
Pro lucro tibi pone diem quicunque laboras.
Since life in daily danger lies,
and issues doubtfull are;
Each day thou liv'st, account thou gaine,
that captive art to care.

Obsecundandum amicis.
We must obey, or please our friends.

34. *Vincere cum possis, interdum cede sodali:*
Obsequio quoniam dulces vincuntur amici.

Some-

Sometimes when thou mayst victor be
give place as vanquished:
By yeelding up in curtesie
kind friends are conquered.

Amicitia mutua officia.

The duties of friendship ought to be mutuall.

35. *Ne dubites cum magna petas, impendere parva:*
His etenim rebus conjungit gratia charos.

Great things requiring, grudge you not,
small charges to bestow:
For by this meanes, twixt friend and friend,
doth favour greatly grow.

Amicitia rixas odit.

Friendship hateth brawlings.

36. *Litem inferre cave, cum quo tibi gratia juncta est:*
Ira odium generat, concordia nutrit amorem.

With whom thou art in league of love,
to quarrell thinke profane;
Brawle, hatred breeds, and friendship breakes,
but peace doth love maintaine.

Castigatio sine ira.

Correction ought to be without anger.

37. *Servorum ob culpam cum te dolor urget in iram:*
Ipse tibi moderare, tuis ut parere possis.

When rechlesse servants move thy minde
to wrath and irefull rage:
Doe nought in choller till the time
thy fury shall asswage.

Patientia vincere.

To overcome by patience.

8. *Quem superare potes; interdum vince ferendo:*
Maxima enim morum semper sapientia virtus.
When thou by force may'st conquer seeke
by sufferance to convince:
Of mortall vertues, wise men hold
sweet patience soveraighe prince.

Quæsita sunt conservanda.
Things gotten are to be kept.

9. *Conserva potuis quæ sunt jam parta labore:*
Cum labor in damno est crescit mortalis egestas.
Keepe rather goods by labour got
then spend till things be scant:
In losse to worke, and toyle a fresh
is still to live in want.

Consulendum tibi imprimis.
Thou must consult, onlooke to thy
selfe, before all other.

10. *Dapsilis interdum notis, charis & amicis,*
Cum fueris fœlix, semper tibi proximus esto.
If wealth abound be liberall,
each friendship to reward,
Yet so, as alwaies of thy selfe
thou have a due regard.

FINIS.

The ſecond Booke of Morall Precepts.

The Preface.

TElluris ſi forte velis cognoſcere cultum,
Virgilium legito; quod ſi mage noſſe laboras
Herbarum vires, Macer tibi carmine dicet.
Si Romana cupis, vel Punica noſcere bella,
Lucanum quæras, qui Martis prælia dicet.
Si quid amare libet, vel diſcere amare legendo,
Naſonem petito; ſin autem vera tibi bæc eſt
Ut ſapiens vivas, audi, quo diſcere poſſis
Per quæ ſemotum vitiis traducitur ævum:
Ergo adeſ, & quæ ſit ſapientia diſce legendo.

OF Tillage, if perhaps thou wouldſt
the skill exactly know;
Read learned *Virgil*, whoſe diſcourſe
each thing at large doth ſhew.
But if of herbs and plants the force
thou rather wiſh to finde:
Lo, *Macer* writes a booke in verſe
to ſatisfie thy minde,
If Romane warres, and bloody broyles
of Carthage pleaſe thee more,

earch *Lucan*, who of *Mars* his stirs
and stratagems hath store.
Or if by reading, thou desire
the lawes of Love to learne:
In *Naſoes* wanton legend, lo,
this art thou maist discerne.
But if thy chiefest care intend
a wise mans state to see;
Then listen how to leade a life,
from filthy vices free.
Approach (I say) and to my lore
attend whil'st I relate;
What wisdome is, and how by her
thou may'st be fortunate.

The second Booke of CATO *his* PRECEPTS.

De omnibus bene merendum.
We must deserve well of all men.

1. *SI potes, ignotis etiam prodesse memento:*
Utilius regno, meritis acquirere amicos.
Even unto strangers, if thou may'st,
doe good in time of need:
For friends by love and bounty wonne,
a kingdomes worth exceed.

Arcana non scrutanda.
Secret things are not to be searched.

2. *Mitte arcana Dei, cœlumq́, inquirere quid ſit;*
Cum ſis mortalis, quæ ſunt mortalia cura.
What heaven and Gods high ſecrets are
waſte not thy wits to learne:
Since thou art mortall, minde the things
that mortall men concerne.
Mortis timor, gaudia pellit.
The feare of death doth drive away joyes.
3. *Linque metum lethi, nam ſtultũ eſt tempore in omn*
Dum mortem metuis, amittis gaudia vitæ.
Fond feare of death abandon quite,
as follies foule effect:
Which who ſo dreads, all joy of life
doth utterly reject.
Iracundia cavenda.
Angrineſſe is to be eſchewed.
4. *Iratus de re incerta contendere noli:*
Impedit ira animum ne poſſit cernere verum.
In diſputation, ſuffer not
incenſed wrath to riſe:
Which wit and judgement ſo beguiles
that truth obſcured lies.
Expendum ubi opus eſt.
We muſt beſtow quickly,
where, or when need is.
5. *Fac ſumptum propere, cum res deſiderat ipſa:*
Dandum etenim eſt aliquid cum tempus poſtula
Spare for no coſt, when time ſhall ſerve, (antu
and cauſe require the ſame:
A penny better ſpent than ſpar'd
adds to an honeſt name.

Fortuna modica tutior.

A moderate fortune, or meane eſtate is moſt ſafe.

Quod nimium eſt fugito, parvo gaudere memento:
Tuta mage eſt puppis modico quæ flumine fertur.

bandon ſuperfluities,
with little reſt content:
fe is the barke, on calmer ſtreame
to wiſhed haven bent.

Occulta vita vitia reticenda.

Secret faults are to be kept in, or concealed,

Quod pudeat, ſocios prudens celare memento:
Ne plures culpent id quod tibi diſplicet uni.

emember well, as wiſe men would
to hide thy proper ſhame.
nd that which doth thee moſt diſpleaſe,
leſt many doe thee blame.

Occulta tandem revelantur.

Hidden things are revealed at length.

Nolo putes pravos homines peccata lucrari:
Temporibus peccata latent, & tempore parent.

hinke not that man offending oft
and hath his faults concealed,
ut that his ſecret ſinnes in time
ſhall come to be revealed.

Imbecillitas virtute compenſatur.

Weakeneſſe or feeblenſſe of ſtrength is recompenſed by vertue.

9. *Corporis exigui vires contemnere noli:*
Consilio pollet cui vim natura negavit.
A man of limbe, and ſtature ſmall,
diſdaine not in thy pride:
For natures wants by wiſdomes wealth
is commonly ſupply'd.

Cedendum potentiori ad tempus.
Wee muſt give place for a time to a mo mighty man.

10. *Quem ſcieris non eſſe parem tibi, tempore ced*
Victorem à victo ſuperari ſæpe videmus.
Contending with ſuperiour powers
take heed in time to yeeld:
For oft the party vanquiſhed,
hath after wonne the field.

Rixandum cum familiaribus non eſſe.
We muſt not brawle or fall out with o friends.

11. *Adverſus natum noli contendere verbis:*
Lis minimis verbis interdum maxima creſcit.
Againſt thy friend with force of words
ſtrive not in any wiſe:
Sometimes of words which are but wind
great controverſies riſe.

Fortuna non quærenda ſorte.
Fortune is not to be ſought by lot, or w are not to ſeeke by lot, what our fortu muſt be.

12. *Quid Deus intendit, noli perquirere ſorte:*
Quid ſtatuat de te, ſine te deliberat ipſe.

What God intends, endeavour not
by lot to know or shunne:
What he determines touching thee,
without thee shall be done.

Luxus odium generat.

Riot, superfluity, or excesse, doth beget hatred.

13. *Invidiam nimio cultu vitare memento:*
Quæ si non lædit, tamen hanc sufferre molestum est.
Eschew by over nice attire
foule envies hatefull sting:
Which though it hurt not, to endure
is yet an irksome thing.

Animus non deponendus ob iniquum.

Our minde, or heart is not to be cast downe for unjust judgement, or because wee are wrongfully condemned.

14. *Esto animo forti, cum sis damnatus iniquè,*
Nemo diu gaudet qui judice vincit iniquo.
By wrongfull judgement overthrowne,
thy selfe discourage not:
By doome unjust who overcomes
not long enjoyes his lot.

Reconciliatis lis non refricanda.

Strife is not to be renued to a friend reconciled, or injuries past, are not to be remembred.

15. *Litis præteritæ noli maledicta referre:*
Post inimicitias iram meminisse, malorum est.
Once reconciled, rippe not up
the wrong of former daies;

Old gauls to rub, and wrath revive
a wicked minde bewrayes.

Teipſum neque laudat, neque culpa.

Neither praiſe thou thy ſelfe, nor diſprai
thy ſelfe.

16. *Nec te collaudas, nec te culpaveris ipſe:*
Hac faciunt ſtulti, gloria vexat inanis.

To praiſe or diſcommend thy ſelfe
are things alike unfit:
For ſo doth fooles whom glory vaine
bereaves of common wit.

Parſimonica.

Sparing, or thriftineſſe.

17. *Utere quæſitis modice, dum ſumptus abundat:*
Labitur exiguo quod partem eſt tempore longo.

In midſt of plenty keepe a meane
ſpend not thy wealth too faſt:
Goods long in gathering oft are ſeene
in little time to waſte.

Supercilium non nunquam deponendum.

The countenance now and then is to be ca
downe or changed, or it is good ſometime
to counterfeit folly.

18. *Incipiens eſto, cum tempus, poſtulat, aut res:*
Stultitiam ſimulare loco, prudentia ſumma eſt.

To play the foole in time of place
occation ſerving fit:
Amongſt the wiſeſt is eſteem'd
the chiefeſt point of wit.

Nequ

Neque prodigus, neque avarus.
Be thou neither prodigall, nor covetous:
ſpend not above meaſure, nor be miſerable.

19. *Luxuriam fugito, ſimul & vitare memento*
Crimen avaritiæ: nam ſunt contraria famæ.
Flee wanton ryot, and withall
eſchew the common fame
Of averice: both which extremes
impeach a mans good name.

Loquaci parum credendum.
We muſt give ſmall credit to a pratler.

20. *Molito quædam referenti credere ſemper:*
Exigua eſt tribuenda fides, qui multa loquantur.
Believe not lighty every tale
each babler ſhall relate:
Small credit crave his idle words
that uſeth much to prate.

Ebrius vinum non accuſet.
Let not the drunken man accuſe the wine.

21. *Quod potu peccas, ignoſcere tu tibi noli:*
Nam nullum crimen vini eſt, ſed culpa bibentis.
Thy ſinne of ſurfeit pardon not
do pennance for the ſame:
Not wine, but drinkers foule abuſe
is that deſerveth blame.

Amicis conſilia credenda.
Counſels are to be credited or committed to our friends.

22. *Conſilium arcanum tacito committe ſodali.*
Corporis auxilium medico committe fideli.

Thy ſecrets to a ſecret friend,
commit if thou be wiſe:
Thy crazed body to his truſt,
that health by art ſupplies.

Succeſſus malorum ne te offendat.

Let not the ſucceſſe or proſperity of evill men offend thee.

23. *Succeſſus indignos noli tu ferre moleſtè:*
Indulget fortuna malis, ut lædere poſſit.

Ungodly perſons thriving faſt
let not thy mind afright:
For fortune favours wicked men
to worke their further ſpight.

Futuros caſus providendos.

Future chances to be foreſeene, or things which may fall out to be looked to before, or prevented.

24. *Proſpice, qui veniunt, hos caſus eſſe ferendos:*
Nam leviùs lædit quicquid præviderís ante.

Provide afore for afterclaps
and arme thy ſelfe to beare:
So ſhalt thou in expected broiles
prevent both harme and feare.

Animus in Adverſis ſpe fovendus.

The minde is to be cheriſhed, or comforted with hope in adverſity.

25. *Rebus in adverſis animum ſubmittere noli:*
ſpem retine: ſpes una hominem nec morte relinquit,

In time of trouble be not like
a wounded man halfe ſlaine:

But hope the beſt, for hope alone
revives the dead againe.

Opportunitas cum contingit, tenenda.

Opportunity is to be taken, when it happeth or falleth out.

26. *Rem tibi quam noſcis aptam, dimittere noli:*
Fronte capillata, poſt eſt occaſio calva.

Neglect no fit occaſion for
thy proper good aſſign'd:
Old father Time hath hairy locks
before, but not behind.

Futura ex præteritis colligenda.

Things to come are to be knowne by things paſt.

27. *Quod ſequitur ſpecta, quodq; imminet ante videto*
Illum imitare Deum qui partem ſpectat utramq;.

Looke backe what followes, and withall
foreſee what ſtands in place:
This wiſedome may that Embleme teach
of *Janus* double face.

Vitæ ratio habenda.

A regard of our life is to bee had: *or*, wee muſt have a regard, or conſideration of our life.

28. *Fortior ut valeas, interdum parcior eſto:*
pauca voluptati debentur, plura ſaluti.

Sometimes for health ſpare dyet uſe,
for though of dainties ſtore,
Dame pleaſure crave, yet to thy health,
thou art indebted more.

Multitudini cedendum.

We must give place to the multitude: *or*, we must yeeld to the most, or to the general sort.

29. *Iudicium populi nunquam contempseris unus:*
Ne nulli placeas, dum vis contemnere multos.

The judgement of the multitude
despise not thou alone:
Least while thou many men contem'st
thy selfe be lik'd of none.

Valetudo curanda.

Health is to be cared for: *or*, we must regard our health above all things.

30. *Sit tibi præcipue, quod primum est, cura salutis:*
Tempora ne culpes, cum sis tibi causa doloris.

Of wished health, have chiefest care,
preferre thy health fore all:
If evill dyet make thee sicke
blame not the spring, nor fall.

Somnia non observanda.

Dreames are not to be observed, or regarded.

31. *Somnia ne cures: nam mens humana quod optat*
Cum vigilat, sperans per somnum cernit id ipsum.

Regard not dreames, for what mens thoughts
broad waking entertaine:
Or wish, or hope, or muse upon
in sleepe appeares againe.

The third Booke of Morall Precepts.

The Preface.

HOc quicunq; velis carmen cognoscere lector
Hæc præcepta feres, quæ sunt gratissima vitæ:
Instrue præceptis animum, nec discere cresses;
Nam sine doctrina vita est quasi mortis imago.
Commoda multa feres: sini autem spreveris illud,
Non me scriptorem, sed te neglexeris ipse.

GOod Reader whosoere thou art,
that takes this Booke in hand:
These briefe directions, good for life
give heed to understand.
With honest precepts store thy mind
learne well their wise contents:
For life and civill learning void,
deaths image represents.
Great profit mayst thou reape thereby
which if thou not respect:
Not me the writer, but thy selfe
Thou causeless shalt neglect.

Reade

Recte agendo aliorum linguam ne timeas.
See that thou feare not the tongue of other men, in doing rightly: *or*, doe not feare while thou doſt well.

1. *Cum rectè vivas, ne cures verba malorum:*
Arbitrii noſtri non eſt quid quiſq; loquatur.
Whereas thou leadſt an upright life
regard not cauſeleſſe wrongs:
By baſe detractours offered, for
thou canſt not rule mens tongues.

Amici crimen celandum.
The crime of a friend is to be concealed: *or* the fault of a friend is to bee hid as much as may be.

2. *Prodũtus teſtis, ſalvo tamen ante pudore,*
Quantum cunq; potes celato crimen amici.
Compel'd by law againſt thy friend
to witneſſe crimes forepaſt:
Thine honeſt reputation ſav'd
conceale them what thou mayſt:

Blandiloquentia ſuſpecta.
Faire ſpeaking, or fawning is ſuſpected, or ſuſpitious.

3. *Sermones blandos blæſoſq; cavere memento:*
Simplicitas veri ſana eſt, fraus ficta loquendi.
Of fawning words and flattering ſpeech
beware in any wiſe:
For ſimple truth unmasked walkes,
but fraud with words diſguiſe.

Ignav

Ignava vita fugienda.

A sluggish, idle, or slothfull life, is to be fled, or eschewed.

4. *Segnitiem fugito, quæ vitæ ignavia fertur:*
Nam cum animus languet, consumit inertia corpus.

Flie lazie sluggish idleneſſe,
which life is full of sloth:
For it doth languish and consume
the minde and body both.

Animus fessus relaxandus.

The mind wearied, is to be released, or refreshed with recreation.

5. *Interpone tuis, interdum gaudia curis,*
Ut possis animo quemvis sufferre laborem.

To make both mind and body strong
no labour to refuse:
Amidst thy many carefull toyles
some recreation use.

Malo animo neminem reprehendas.

Reprove no man with an evill mind.

6. *Alterius dictum aut factum ne carpseris unquam,*
Exemplo simili ne te deridear alter.

To carpe at others words, let not
thy wit be ill applyd:
Leaſt by thine owne example taught
another thee deride.

Hæreditas augenda.

Our estate or inheritance is to be increased.

7. *Quæ tibi sors dederit tabulis suprema notato,*
Augendo serva; ne sis quem fama loquatur.

What by deceaſed friends bequeſt
is hapned to thy lot:
Keepe and increaſe that common fame
a ſpend-thrift call thee not.
Senectus ſit munifica.
Let old age be bountifull.

8. *Cum tibi diuitiæ ſuperunt in fine ſenectæ,*
Munificus facito vivas, non parcus amicis.
Of riches, if by latter age
a larger portion finde:
Abound in bounty, and abhorre
a greedy miſers minde.
Verba attendenda, non os loquentis.
The words are to be attended, not the mouth of the ſpeaker: *or*, the words are to bee conſidered, *viz.* what is ſpoken; not who ſpeakes.

9. *Vtile conſilium dominus ne deſpice ſervi;*
Nullius ſenſum, ſi prodeſt, temp ſeris unquam.
Sage counſell from thy ſervant true
diſdaine not to reſpect:
Nor any mans adviſe, that in thy want
thy proper good effect.
Preſenti utendum fortuna.
We muſt uſe our preſent fortune: *or*, we muſt be content with our preſent eſtate.

10. *Rebus & in cenſu ſi non eſt quod fuit ante,*
Fac vivas contentus eo quod tempora præbent.
If you behind hand be ſo caſt
that wealth doth want in ſtore.

et let the times afford content
as if thou haddeſt more.

Vxor ſpe dotis non ducenda.

A wife is not to be married in hope of dowry, portion, or goods.

1. *Vxorem fuge, ne ducas ſub nomine dotis:*
Nec retinere velis, ſi cœperit eſſe moleſta.

ake not a wife for portion ſake
leaſt wicked ſhe doe prove:
or if ſhe falſifie her troth,
admit no more her love.

Alieno ſapere exemplo.

To be wiſe, by an other mans example: *or*, we muſt learne to be wiſe, by other meps examples.

2. *Multorum diſce exemplo, quæ facta ſequaris,*
Quæ fugias: vita eſt nobis aliena magiſtra.

y many mens examples learne
what to imbrace or flee:
or others life, in this behalfe
may thine inſtructor be.

Nihil ultra vires.

Nothing is to be tried above our ſtrength or power.

3. *Quod potes id tentes, operis ne pondere preſſus*
Succumbat labor, & fruſtra tentata relinquas.

ttempt not matters paſt thy ſtrength
leaſt overpreſt with paine,
hy labours faile, and ſo thy toyle
be undertooke in vaine.

Conſentire videtur qui tacet.
He that holdeth his peace, or is ſilent, doth
ſeeme to conſent.

14. *Quod noſti haud recte factum nolito tacere,*
Ne videare malos imitari velle tacendo.
That which is bad, conceale thou not
nor cloſely keepe it in:
Leaſt thou thereby doſt ſeeme to be
partaker of their ſinne.

Rigor favore temperandus.
Rigour is to be tempered by favour.

15. *Judicis auxilium ſub iniqua lege rogato:*
Ipſæ etiam leges cupiunt ut jure regantur.
In thy oppreſſion for reliefe
unto the Judge make knowne:
The lawes themſelves with equity
are governed each one.

Feras quæ culpa tua pateris.
See that thou beare thoſe things which thou
ſuffereſt by thine owne fault.

16. *Quod merito pateris patienter ferre memento:*
Cumq; reus tibi ſis, ipſum te judice damna.
When for thy fault thou ſtripes deſerv'ſt
with patience beare the ſmart:
And be thine owne condemning judge
when thou true guilty art.

Multa legenda, ſed cum judicio.
Many things are to be read, but with judgement.

17. *Multa legas facito, perlectis perlege multa:*
Nam miranda canunt, ſed non credenda poeta

Mongſt many things that thou haſt read
reade many more with heed:
For Poets ſing thoſe things are ſtrange
and not to be believ'd.

Modeſte in convivio loquendum.

We muſt ſpeake modeſtly at a feaſt or banquet.

18. *Inter convivas fac ſis ſermone modeſtus,*
Ne dicare loquax dum vis urbanus haberi.

At feaſts and banquets buſie not
thy tongue with too much chat:
Leaſt whil'ſt thou wouldſt be pleaſant thought,
thy talke be laughed at.

Iracundia uxoris non formidanda.

The angryneſſe of wives is not to be feared.

19. *Coniugis iratæ noli tu verba timere:*
Nam lacrymis ſtruit inſidias dum fœmina plorat.

Feare not the words of thy curſt wife
although ſhe ſheddeth teares:
For when a woman ſeemes to weepe
ſhe layeth then her ſnares.

Quæſitis utendum, non abutendum.

We muſt uſe things gotten, but we muſt not abuſe or miſpend them.

20. *Utere quæſitis, ſed ne videaris abuti:*
Qui ſua conſumunt, cum deeſt, aliena ſequuntur.

Uſe that thou haſt, abuſe it not
nor waſtefully it ſpend:
They that conſume their owne eſtates,
lie hanging on their friend.

Mors non formidanda.

Death is not to be feared.

21. *Fac tibi proponas mortem non esse timendam*
Quæ bona si non est finis tamen illa malorum est.

Thinke not of death when it doth come
as it too much to feare:
VVhich death although it is not good
yet is the end of care.

Uxor loquax, si proba, ferenda.

An honest wife is to be borne with although
she be a pratler, or a shrew of her tongue.

22. *Uxoris linguam, si frugi est, ferre memento:*
Namq; malum est nil velle pati, nec posse tacere.

Beare with a shrew, whose talking tends
thy profit to procure:
Unhappy he that for his wealth
will not a word indure.

Pietas erga parentes.

Piety, or godlinesse towards parents.

23. *Dilige non ægrâ charos pietate parentes:*
Nec matrem offendas, dum vis bonus esse parens.

VVith inward and religious love
thy parents both imbrace:
And to offend thy mother deare
forbeare in any case.

The fourth Booke of Morall Precepts.

The Preface.

Ecuram quicunq; cupis traducere vitam,
Nec vitiis hærere animum, quæ moribus obsunt;
Hæc præcepta tibi semper relegenda memento:
Inuenies aliquid, in quo te utare magistro.

Who ere thou art, that dost desire
a strickt life to observe:
With minde secure, from vices free
which doth from vertue swarve:
Remember thou these precepts read,
Reading beare them in mind:
And thou shalt something there alwaies
for thy instruction finde.

Divitiarum contemptus.
The contempt of riches.

1. *Despice divitias, si vis animo esse beatus;*
Quas qui suspiciunt mendicant semper avari.
If in thy mind thou wouldst be blest,
then riches do detest:
The miser though with store befraught,
with want is still suppreſt.
Vivere ad naturam optimam.
To live according to nature is the beſt.

2. *Commoda natura nullo tibi tempore deerunt.*
Si contentus eo fueris, quod postulat usus.
Dame natures gifts and benefits
ſhall never wanting be:
If thou deſire to have no more
but for neceſſity.
Res ratione agenda.
Matters are to be done by reaſon: *or*, things
are to be managed or performed by wiſdome.

3. *Cum sis incautus, nec rem ratione gubernes:*
Noli fortunam, quæ non est, dicere cæcam.
If ought misfall in thy affaires
by thy unwary minde:
Blame in no wiſe that which is not
in calling fortune blinde.
Amor pecuniæ ad usum.
The love of money ought to bee onely for
our uſe.

4. *Dilige denarium, sed parcè dilige formam:*
Quam nemo sanctus, nec honestus optat habere.
Love money thou, but ſparingly,
love not the forme or fight;

The ſhew whereof no honeſt man
doth greedily delight.

In valetudine ne opibus parces.

Thou mayſt not ſpare thy riches in ſickneſſe.

5. *Cum fueris locuples, corpus curare memento:*
Æger dives habet nummos, ſed non habet ipſum.

For healths recovery, if rich
ſee thou ſpare not thy pelfe:
The rich man ſicke, hath money ſtore,
yet wanteth he himſelfe.

Caſtigatio paterna ferenda.

Fatherly correction is to be borne.

6. *Verbera cum tuleris diſcens aliquando magiſtri;*
Fer patris imperium, cum verbis exit in iram.

Since thou haſt borne thy maſters ſtripes
when thou a ſcholler wart:
Thy Fathers counſell beare when he
breakes out in ſpeeches tart.

Certa & utilia agenda.

Things ſure and profitable are to be done.

7. *Res age quæ proſunt: rurſus vitare memento,*
In quibus error ineſt, nec ſpes eſt certa laboris.

Thoſe things that profitable are,
ſee that thou do commence:
And errours ſhun, wherein there is
no hope of recompence.

Libenter donandum.

We muſt give willingly.

8. *Quod donare potes, gratis concede roganti:*
Nam rectè feciſſe bonis, in parte lucrum eſt.

Give freely unto him that askes
that which thou canst well give:
For to do well unto good men
is gainefull whiles you live.

Suspicio statim expedienda.

Suspition, or that which we suspect, is to be
sought out and prevented presently, or a mis-
chiefe is to be searched out straight way.

9. *Quod tibi suspectum est confestim discute quid sit;*
Namq; solent, primo quæ sunt neglecta, nocere.

Inquire with speed what thou suspects
and quickly sift it out:
For things neglected at the first
much harme doth bring no doubt.

Venus abstimentia cohibenda.

Lust is to be kept under by abstinence.

10. *Cum te detineat veneris damnosa voluptas*
Indulgere gulæ noli, quæ ventris amica est.

If thou to venery beest given
which pleasure damne thee must:
Then pamper not too much thy selfe
which is a friend to lust.

Homo malus, fera pessima.

An evill man is the worst wilde beast.

11. *Cum tibi proponas animalia cuncta timere:*
Unum hominem tibi præcipio plus esse timendum.

VVhen thou dost thinke of hurtfull beasts,
and those most dreadfull are:
One wicked man unto thee is
in mischiefe greater farre.

Sapientia fortitudini præferenda.

Wiſedome is to be preferred before valour, manhood or fortitude.

12. *Cum tibi pravalidæ fuerint in corpore vires,*
Fac ſapias: ſic tu poteris vir fortis haberi.

When thou great ſtrength of body haſt,
let wiſdome go with thee:
So ſhalt thou then of every one
a ſtrong man counted be.

Amicus cordis medicus.

A friend is the Phyſitian of the heart: *or*, a friend is a ſure phyſitian.

13. *Auxilium a notis petito, ſi forte laboras:*
Nec quiſquã melior medicus, quam fidus amicus.

VVhen thou art ſicke, ſeeke helpe from thoſe
thou knowſt thy good intend:
No better phyſicke can be had
then is a faithfull friend.

Sacrificium, ſpiritus contribulatus.

A contrite ſpirit, or a heart troubled, and ſorrowfull for ſin, is a ſacrifice.

14. *Cum ſis ipſe nocens, moritur cur victima pro te?*
Stultitia eſt morte alterius ſperare ſalutem.

Sith thou offendſt, why is a beaſt
ſlaine for thy offering?
Its vaine to hope for health by death
of beaſts, or any thing.

Amicus ex moribus deligendus.

A friend is to be choſen by his manners and behaviour.

15. Cum

15. *Cum tibi vel ſocium, vel fidum quæris amicum;*
Non tibi fortuna eſt hominis ſed vita petenda.
If a companion thou wouldſt have
and a true faithfull friend:
Regard not what mans fortune is,
but what his life pretend.

Avaritia vitanda.

Covetouſneſſe is to be ſhunned or avoyded.

16. *Utere quæſitis opibus, fuge nomen avari:*
Quid tibi diviciæ proſunt, ſi pauper abundas?
Deſpiſe the name of avarice,
uſe goods which thou haſt got:
For what doth wealth thee benefit,
if that you uſe it not?

Voluptas inimica famæ.

Pleaſure is an enemy to fame, or to good name.

17. *Si famam ſervare cupis dum vivis, honeſtam,*
Hæc fugias animo, quæ ſunt mala gaudia vitæ.
If thou deſireſt during life,
to keepe an honeſt name:
See in thy minde thoſe pleaſures ſhun
which are of evill fame.

Senem etiam delirum ne irriſeris.

Thou ſhalt not mocke an old man although he dote.

18. *Cum ſapias animo, noli irridere ſenectam:*
Nam quicunq́, ſenex, ſenſus puerilis in illo eſt.
When thou art wiſe, deride thou not
old age, as a vaine thing:

For

For age in time, the ſtrongeſt man
doth unto childhood bring.

Opes fluxæ, ars perpetua.

Riches are vaniſhing: Art is perpetuall.

19. *Diſce aliquid: nam cum ſubito fortuna recedit,*
Ars remanet, vitamq; hominis non deſerit unquã.

Some trade or ſcience learn, leaſt that
thy fortune doe decay:
For Art remaines as long as life
within mans body ſtay.

Mores ex verbis cogniti.

Manners are knowne by words or ſpeeches.

20. *Omnia perſpicito tacitus, quæ quiſq; loquatur:*
Sermo hominum mores & celat, & indicat idem.

Thou being ſtill, marke well the ſpeech
of all which moſt reveale:
Mens manners when they doe diſcourſe
or cloſely them conceale.

Ars uſu juvanda.

Art is to be helped by uſe.

21. *Exerce ſtudium quamvis percepteris artem*
Ut cura ingenium, ſic & manus adjuvat uſum.

Thy ſtudy exerciſe although
in learning thou exceed:
For that doth helpe ſupply the wit
as uſe the hands at need.

Vitæ contemptus.

The contempt of life.

22. *Multum ne cures venturi tempora lethi:*
Non timet is mortem, qui ſcit contemnere vitam.

Care

Care not too much for time to come
of death that fatall knife:
He feareth not deaths ſtroake, who makes
no reckoning of life.

Diſcendum & docendum.

VVe muſt learne, and we muſt teach.

23. *Diſce, ſed à doctis; indoctos ipſe doceto:*
Propaganda etenim rerum doctrina bonarum.

Learne thou, but of the wiſe, the ſimple teach,
that which thou'ſt learn'd and red:
For why the knowledge of good things
abroad are to be ſpred.

Bibendi ratio.

The moderation or meaſure of drinking.

24. *Hoc tibi quod proſit, ſi tu vis vivere ſanus:*
Morbi cauſa mali eſt homini quandoq; voluptas.

VVith moderation ſee you drinke
if thou would'ſt live in health:
For ill diſeaſes pleaſure brings
oft times to man by ſtealth.

Ne damnes quod probaveris,

Thou may'ſt not condemne that which thou
haſt approved, or commended.

25. *Laudaris quodcunq; palam, quodcunq; probaris,*
Hoc vide ne rurſus levitatis crimine damnes.

That which thou op'nly haſt allow'd
and prais'd with might and maine:
Upon ſmall cauſe, through levity
condemne thou not againe.

Cir-

Circumspectus in utraq; fortuna.

Be thou circumspect in either fortune, or both estates. Looke well about thee: or be thou very considerate, both in prosperity and adversity.

26. *Tranquillis rebus quæ sunt adversa caveto:*
Rursus in adversis melius sperare memento.

In calmest times remember stormes
and hard adversity:
So in adverse and cruell times
hope for prosperity.

Studio crescit sapientia.

VVisedome doth increase by study.

27. *Discere ne cesses; cura sapientia crescit:*
Rara datur longo prudentia temporis usu.

Cease not to learne, for wisedome so
by study greater rise:
Sage wisedome rare, comes by long use
of studies exercise:

Parcè laudandum.

VVe must praise sparingly.

28. *Parcè laudato: nam quem tu sæpe proberis,*
Una dies, qualis fuerit, monstrabit, amicus.

Be sparing in thy praise, for why
whom thou dost oft commend:
One time or other will declare
whether he be thy friend.

Discere ne pudeat.

Be not ashamed to learne.

29. *Ne pudeat, quæ nescieris, te velle doceri:*
Scire aliquid laus est; pudor est nil discere velle.

Be not aſhamed to be taught
that which thou knoweſt not,
Its praiſe to know, but not to learne,
an Index of a ſot.

Rebus utendum ad ſobrietatem.
We muſt uſe things ſoberly.

30. *Cum Venere & Bacchoiis eſt & juncta voluptas:*
Quod lautum eſt animo complectere, ſed fuge lites.
With wine and women there is ſtrife
and pleaſure joyn'd in one:
Which though they pleaſeth well thy mind
yet let them both alone.

Triſtibus & tacitis non fidendum.
We muſt not truſt ſad and ſtill men.

31. *Demiſſos animo ac tacitos vitare memento:*
Quà flumen placidum eſt, forſan latet altius vnda.
The heavy, ſad, and ſilent man
ſee that thou ever ſhun:
The water flouds moſt deepeſt are
where Rivers ſmootheſt run.

Sors ſorti conferenda.
Lot is to be compared to lot: *or*, wee are to
compare our eſtate with the eſtate of others.

32. *Cum tibi diſpliceat rerum fortuna tuarum,*
Alterius ſpecta quo ſis diſcrimine pejor.
When as thy fortunes thee diſpleaſe
looke upon others ſo:
That with a difference thou mayſt waigh
thine owne by others woe.

Vltra vires nihil aggrediendum.
Nothing is to be undertaken, or attempted beyond our ſtrength.

33 *Quod potes id tenta, nam littus carpere remis*
Tutius eſt multo quàm velum tendere in altum.
Doe that thou canſt: for by ſea ſide
we ſafer uſe the Ores,
Then in the deepe to hoyſe up ſaile,
Farre from the ſhallow ſhores.

Cum juſto inią non contendendum.
We muſt not contend unequally with a juſt man.

34. *Contra hominem juſtum prave contenderi noli:*
Semper enim Deus injuſtas ulciſcitur iras.
With wrong againſt the upright man
In no wiſe doe contend:
For God doth poure revenge on them,
the juſt that ſo offend.

Fortuna utraque æque ferenda.
Either fortune, or both eſtates is to be borne equally or alike.

35. *Ereptis opibus noli gaudere querendo:*
Sed gaude potius, tibi ſi contingat habere.
Lament not for thoſe goods thou'ſt loſt
nor be not over ſad:
But in thoſe goods thou haſt, if ought,
with inward joy be glad.

Ab amico quid ferendum.
VVhat is to be borne from a friend.

36. *Eſt jactura gravis, quæ ſunt amittere damnis:*
Sunt quædam, quæ ferre decet patienter amicum.
The loſſe of goods, or of eſtate
to loſe moſt grievous are:
Some things there be, becommeth friends
of friends mildly to beare.
viz. As ſpeeches, or hurts done at unawares, or the like.

Tempori non confidendum.
VVe muſt not truſt to the time.

37. *Tempora longa tibi noli promittere vitæ:*
Quocunq; ingrederis, ſequitur mors corporis umbra.
Promiſe thou not unto thy ſelfe
long time of life or daies:
Where ere thou go'ſt, death follows thee
as ſhadow doth alwaies.

Deus quibus placandus.
VVith what things God is to be pacified.

38. *Thure deum placa, vitulum ſine creſcat aratro:*
Ne credas placare deum, dum cæde litatur.
God pacifie with Frankincenſe,
let Calfe grow for the plow:
No man can God appeaſe while he
beaſts ſacrifice allow.

A potentioribus læſus diſſimula.
Diſſemble, or hide thy griefe, when thou art hurt of mightier men.

39. *Cede locum læſus fortunæ, cede potenti:*
Cedere qui potuit, prodeſſe aliquando valebit.
Thou being hurt of mightier men
yeeld thou and hide thy mood:

He that could hurt, he able is
sometime to doe thee good.

Castiga teipsum.

Correct or reprove thy selfe.

40. *Cum quid peccaris, castiga te ipse subinde:*
Vulnera dum sanas, dolor est medicina doloris.

When thou in any thing offendst
correct thy selfe be sure:
For whilst thou wounds dost heale, griefe is
of griefe to thee a cure.

Amicus mutatus non vituperandus.

A friend being changed, is not to be dispraised.

41. *Damnaris nunquam post longum tempus amicum*
Mutavit mores: sed pignora prima memento.

Who long hath beene thy friend, condemne
thou not, as thee behoove:
He changed hath his manners: but
remember his first love.

Beneficiorum collatio attendenda.

The bestowing of benefits is to be attended.

42. *Gratior officiis quo sis mage, charior esto:*
Ne nomen subeas, quod ducitur officiperda.

By how much more thou deare to any art,
in duties be more kind;
Least thou doe undergoe the name
of an unthankfull minde.

Suspicionem tolle.

Take away suspition, or be not suspicious.

43. *Suspectus caveas, ne sis miser omnibus horis:*
Nam timidis & suspectis, aptissima mors est.

Beware leſt given to jealouſie
thou live not void of ſtrife:
To fearefull and ſuſpicious men
death better is than life.

Humanitas erga ſervos.

Humanity, compaſſion, or courteſie, is to be exerciſed towards ſervants.

44. *Cum fueris ſervos proprios mercatus in uſus,*
Et famulos dicas, homines tamen eſſe memento.

When thou ſhalt bondſlave ſervants buy
for thine owne need, and then
Doſt call them ſo, yet nevertheleſſe
remember they are men.

Occaſionem rei commodæ ne prætermittas.

Thou maiſt not omit, or let paſſe the occaſion of a commodious matter, or a ſpeciall commodity offered.

45. *Quam primum rapienda tibi eſt occaſio prima,*
Ne rurſus quæras, quæ jam neglexeris ante.

The firſt occaſion earneſtly
lay hold of evermore:
Leſt thou againe doſt ſeeke, which thou
neglected haſt before.

Non lætandum de repentino obitu.

We muſt not rejoyce at the untimely or ſudden death, or departure of wicked men.

46. *Morte repentina noli gaudere malorum:*
Fœlices obeunt, quorum ſine crimine vita eſt.

Rejoyce not at the ſudden death
of lewd and wicked men;

They'r

They're counted happy in their death
whose life faultlesse hath beene.

Pauper simulatum vitet amicum.

A poore man, let him shun a dissembled friend,
or, let a poore man beware of a counterfeit friend.

47. *Cum conjux tibi sit, nec res, & fama laboret;*
Vitandum ducas inimicum nomen amici.

When thou'st a wife of substance small
whose fame her selfe convince:
Beware of those that haunt thy house
under friendships pretence.

Junge studium.

Joyne study to study, or study still.

48. *Cum tibi contingat studio cognoscere multa:*
Fac discas multa, & vites nescire docer.

When it doth chance with learning much
by study thou art fraught:
See thou eschew blinde ignorance,
unwilling to be taught.

Brevitas memoriæ amica.

Brevity, or shortnesse, is a friend, or a helpe to memory.

49. *Miraris verbis nudis me scribere versus?*
Hos brevitas sensus fecit conjungere binos.

That I meanly to verses write
dost wonder thus I doe:
The shortnesse of the sense hath made
me joyne them two and two.

The living ſpeeches of CATO, *a Dying man.*

C Heere up my panting feeble heart, feare not to die,
A ll muſt die once, ſome twice, ſuch is mans deſtiny.
T ime finiſh that which God allots, welcome ſweet death;
O Lord to thee I yeeld my ſoule who gave me breath.

A Poſt-ſcript to the Reader.

NOw I this worke performed have
and ſent it to the Preſſe:
I know that ſome will call me foole,
and ſure I am no leſſe,
For printing that, which long agoe
by others was ſet out:
Which is untruth, as I can prove,
if any thereof doubt.
For though it hath tranſlated beene
as I doe not deny
Grammatically into proſe;
yet not in poetry,
As I have done, therefore I ſay,
who blames my enterpriſe,
If they can finde no other fault,
I ſay they are not wiſe.

Farewell.

To I. B. *that Grammatically tranſlated* CATO.

HAd I but ſeen thy worke before
I finiſh'd up had mine,
I would have mended every line
by that bright lamp of thine.
Who taken hath ſuch paines therein
to give each word his due;
That no tranſlator I have knowne,
hath done the like but you.
And hadſt thou ſet thoſe lines on feet
that thou haſt done in proſe:
Thy friends alone would not thee praiſe,
but even thy very foes;
But thou didſt it for ſchollers good
that they may profit finde:
Not for thy owne glory and praiſe,
which ſhewes a noble mind.
Wherefore for this thy love thou bearſt
to infants yet unborne:
Thy name, thy fame, and memory
ſhall never be outworne.

Walter Goſnold.

Three Leſſons that old CATO (as he did lie on his death-bed) gave unto his young ſonne CATO to be obſerved and kept, tranſlated firſt out of Dutch into Engliſh proſe, by one *Laurence Singleton*, and now metamorphoſed into Engliſh metre, with the reſt of his moſt worthy Precepts, by W. G.

O happy is that man, which ſeeth others fall (al
And can avoid the ſnare that they were caught with.

THy wife being wiſe, make her the cloſet
Of thy breaſt; elſe not, for ſhe'le diſcloſe it.
For never yet was man ſo well aware,
But firſt or laſt, was caught in womans ſnare.
Then triall make, before thou doſt her truſt
In any thing, thou fearſt ſhe'le be unjuſt:
As here old *Cato's* ſonne did wiſely try
Whether his wife could keepe his ſecrecy.

To

To the Reader.



Gentle Reader, having already presented thee with many good Lessons, and morall Instruction of Cato, *which daily and hourely he taught unto his young sonne: I likewise have thought fit, to present unto thy view three precepts more, which he left unto him upon his death-bed, to be observed and kept above all other Precepts and Commaudements formerly left him in writing, which rust had almost consumed, and time buried in oblivion, had I not by chance lighted upon them, in an old Antiquaries library, and put upon their backes new liveries, their old ones being quite out of fashion, and therefore altogether out of request with those which otherwise might be their societes, and fellow-companions, being almost an hundred thirty yeers since they were last printed, and translated out of Dutch into our mother tongue. Wherefore having taken such paines in the metamorphosing of them to the same habite or stile of the rest of his*

moſt worthy Precepts, I truſt they will not be unwelcome unto thee, being no leſſe worthy of acceptation than the former: for as my Authour wiſhed good in tranſlating them into Engliſh proſe, ſo likewiſe doe I in metamorphoſing them into Engliſh metre, following my copy in the phraſe of our ſpeech, without adding or diminiſhing, either in ſubſtance or circumſtance, as neere as poſſibly I could. If any then be ſo curious, as to diſtaſte theſe my poore indeavours, for the plainneſſe of the verſe, or the diſlike of the Authour, being a heathen, Ile make no other apologie for my ſelfe and him, but this: For the firſt, it is the height of my ambition to adorne every action with the moſt plaineſt proper object, eſpecially where I have a patterne laid before me for my imitation; as for the latter, it is no ſhame for us to learne wit of Heathens, neither is it materiall in whoſe ſchoole wee take out a good leſſon. Howſoever therefore my unpoliſhed worke ſhall be accepted at thy hands, yet ſhall I not have cauſe to repent me of my labour, for the benefit that may come thereby, and ſo I conclude,

Yours aſſured, though there be no aſſurance amongſt men.

WALTER GOSNOLD.

A caveat to all young married men, to beware how they lay open themſelves, or truſt too farre at firſt to their wives ſecrefie in any waighty matter, tending either to the loſſe of their lives, goods, or good name, before they be well grounded in their wives honeſty and fidelity.

IF thou'ſt a wife, in any caſe
ſhew not thy ſelfe ſo kinde:
As to relate, each waighty cauſe
unto her of thy minde.
Untill that thou haſt tryall made
of her that is but young;
And doſt perceive whether that ſhe
be miſtris of her tongue.
Or elſe too late you will repent
that haſtily you told
In ſecrecy ſuch things to her
which bluntly ſhee'l unfold,
Before her Goſſips, when ſhe meets
with other pratling wives:
Bringing their husbands many times
in perill of their lives.
As here you may right well behold
in this enſuing ſtory,
The falſhood of young *Cato*'s wife
that ſhould have been his glory.

W. G.

How a wife is ſympathis'd to a vine, being both very uſefull, and yet very hurtfull.

HOw Wives compared are to vines
I ſhall not need recite:
For Poets many in this ſtraine
endeavoured have to write.
And ſet it forth with beſt of skill.
I then ſhall doe amiſſe
To tautologies: yet briefly,
in few words thus it is:
The fruitfull Vine, and vertuous Wife
are both for Mans delight:
For ſhade and comfort in the day,
and ſolace in the night.
To good ends both of them were made,
and ſo they both are ſtill:
But oftentimes they are abus'd
unto moſt dangerous ill.
And then we finde it ſo fall out,
that theſe two weaker things
Doe overcome the ſtrong and wiſe
yea Emperours and Kings.

W. G.

A loving exhortation to all young married women, that they discover not that in the day, which their husbands acquaint them withall in the night.

You whose resplendent beauty sets on fire
Your Husbands love: and whose modest attire
Suits their estates, making the world admire
Your comely personage, and sectes desire.
Let not your tongues be as a piercing dart
Or two-edg'd sword, to cut in twaine their heart,
With words of horrour, to their gentle eare
Which no mild Husband can endure to heare.
Or fondly tattle to your friends abroad
The secrets of your best beloved Lord.
This is a thing befits not your estate.
Let Beldames scould, and idle Gossips prate.
More modest carriage, should be in your yeares
What age so ere you are, as well appeares.
For marry with a Virgin, old or young
She scarcely can offend, but with her tongue.
Then strive to tame that little member stout
Though set on fire of hell, or plucke it out.
To live at peace else, it will be a wonder
When in the house, wives maketh such a thunder,
Or privatly, doth whisper to their friends
Their Husbands secret counsels to vile ends
Babling what commeth next unto their tongues
With heavy sighes, as if they'd spit their longues

This

This full out is as ill, as all the rest
For both are bad, I know not which is best.
But some will scould at home, and prate abroad
That's worst of all, and most to be abhord.
Such wives there be, i'd wish man no worse evill
Then to be plagu'd, with such a shrewish devill.
Abandon therefore all you that are wives
Such double wrongs, and quickly mend your lives.
'Tis not your beauties will your husbands please,
If you be guilty of such crimes as these.
Nor yet your smiles, and flattering lookes availe,
When you are given so much to scold and raile.
Without any just cause at girds and fits
As if you were distract, out of your wits,
Disgracing quite your handsome comely parts
Having faire faces, but false wicked hearts.
Then in a word, be as your Emblem shewes
Loving unto your husbands, and not shrews,
For to have wives, it is the worst of evils,
To looke like Saints, and yet be worse than devils.
So leave I you, each woman in her place,
Desiring God assist you with his grace.

W. G.

Three Leſſons that old Cato (*as he did lie in his bed*) *gave unto his ſonne* Cato, *to be obſerved and kept, above all other Precepts and Commandements formerly left him in writing.*

Cato being wiſe, and of an underſtanding wit,
Roms government he had, in judgment ſeat did
And came to ſuch high honor, & ſo great eſtate (ſir,
That none in all the City were ſo fortunate.
Great offices he had, who did them well ſupply
Performing worthy deeds, deſerving memory.
This *Cato* had a ſon, who was of his owne name
As Authors manifold, do witneſs ſtill the ſame.
When he was very old, & long time had been ſick,
Nature being ſpent, not finding helpe by phiſicke,
Perceiving in himſelfe the day of death drew neere
He called to him his ſonne, whom he loved deare,
And in moſt decent wiſe, to him he did declare
His mind and full intent, as after you ſhall heare.
Saying, my deare and loving ſonne, its long that I
Have lived here, my time draws neer that I muſt die
And leave this wretched world, w^ch^ is ful of miſery,
Death's ſtroke uncertain is, yet may one it deſcry.
Wherfore I gladly would thee teach while I have
how to behave thy ſelf, my ſon, after my death (breath
That thou unto the Common-wealth maiſt ever be
A member ſound & good, from wicked vices free.
And ſo alwaies to live, without reproach or ſhame

To

To the joy of friends, & increase of thy good name.
Remember many precepts I have left behind,
Writ heretofore of me, for to instruct thy mind,
Which to thy profit may redownd, if thou hast wit
Those documents to follow, as becomes thee fit.
Yet notwithstanding all those rules & lessons good
I formerly have given thee, to be understood,
There be three more, wch I wil charge thee to observ
And keep 'bove all the rest, & not frō thē to swarve.

The first Precept.

THe first precept that I of thee require
And charge thee keep, is never to aspire
To any Office of high dignity
For to advance thy selfe, and pedigree
By the Emperour, who is free to give
So long as thou sufficient hast to live.
Or any other Prince thy state to raise
To a more higher pitch of greater praise.
For he that is content, lives most at rest.
The meane estate is ever counted best
Most sure it is, and most comfort doth bring,
And he that hath it, hath asmuch as King
Or Emperour may have, no man therefore
Ought to demand or aske of God no more.
Wherefore great folly tis I say for such
As have enough, and yet repine and grutch

At that they have: yea very dangerous
That of preferment art ſo covetous
And through deſire of honour, too greedy
To put themſelves ſo much in jeopardy
To loſe both their eſtates, there lives and lands,
Their goods, and all they have within their hands.
For he that doth preſume above his ſtate
Inſtead of love, incurres but deadly hate.
As daly we may ſee, where greatneſſe is,
Their envie doth not want, nor malice miſſe.
Gainſt thoſe that ſeeke to be promoted high
Through falſe reports, are faint in priſon lie
And loſe all that they have, ſuch is their fall
That have enough, yet would have more than all.
Honour is that the mind doth covet moſt,
And no diſhonour like that honour loſt.
And truly my beloved ſonne be wiſe,
Great Princes are of divers qualities,
And ſometimes overcome through falſe report
And flattery of rich and greater ſort.
Gainſt thoſe ſubjects, who are moſt faithfull true
I then adviſe thee keepe my precepts few.

The ſecond Precept.

I charge thee not prolong, whilſt thou haſt breath
The life of him that hath deſerved death;
Eſpecially whoſe evill wicked fame
Hath beene a common ſcandall to his name.

For

For all thoſe evils which he after doth,
Or moveth others for to doe, inſooth
Thou guilty art, as is himſelfe therein
And art partaker with him of the ſinne.
And as the old and common proverbe have,
He that a thiefe doth from the gallows ſave,
He for himſelfe a hangman doth provide,
Or keepeth one in ſtore, as oft betide,
To doe him an ill turne in time to come;
Of this beware, my deare and loving ſonne.

The third Precept.

THe laſt precept ile give thee in my life
For to obſerve, is firſt to prove thy wife
To know if ſhe can ſecret keepe thoſe things
Which touch thy honeſt name, diſcredit brings,
Before to her, thou breake thy ſecrecy,
Whereon the loſſe of lands and life doth lie.
For there be multitudes, I doe ſuppoſe
That nothing can keepe ſecret, but diſcloſe
All things that they have knowledge of, or finde
To be reported to their fickle mind.
And few the number be, that truſty are
Secrets to keepe, and never them declare.
After that *Cato* had thus given his ſonne
Theſe three Commandements, and with them done;
Willing they ſhould obſerved be and kept,
He ſhortly after with his fathers ſlept;

And yeelded this his mortall brittle life,
To deaths remorſleſſe ſtroke, that fatall knife.
In few yeeres after *Cato* his deceaſe
Had of theſe earthly cares a full releaſe,
His ſonne in learning, being excellent
Belov'd of poore, and thoſe of high deſcent
Amongſt the noble, and ignoble ſort
Of Rome: for's vertuous life, and good report.
The Emperour thereof being inform'd
By truſty friends, how well he was adorn'd
With courteous, modeſt, kinde behaviour,
He unto him had ſuch a liking favour,
That preſently his ſonne, was his intent
For to commit, unto his government.
That to the end, in all good ſcience he
And literature, might inſtructed be.
And for the accompliſhment of this, amaine
He ſends for *Cato*, and him entertaine
Into the Court, and put into his hand,
Divers affaires of weight, and great command,
Shewing him daily friendſhips more or leſſe,
And pleaſures great, abounding in exceſſe;
And at the laſt, preferr'd him with great grace
Vnto that worthy office and high place
Of the ſole rule and Cities government
Of famous Rome; wherewith he was content.
When *Cato* on him had his office tooke,
And fortune ſmiling on him ſeem'd to looke,
According to the cuſtome, it did betide.
He through the City in great pomp did ride,

Where he did meet a mighty company
Leading a thiefe, which was condemn'd to die,
Towards the place of execution,
For to be hang'd with expedition,
Being a lusty proper handsome man.
Wherefore *Cato* had pity on him, an
Divers that were there, moving him thereto,
Saying, he by his office might let goe
At his first entring, any prisoner,
Which would to all, redowne his praises farre.
Cato with pity, being then indu'd,
Willing to satisfie the multitude,
Without advisement, did the prisoner save,
Thinking thereby, the glory streight to have,
Of his promotion knowne, and the great love
He had to prisoners poore, which did him move,
Regarding not, or calling unto minde
The good advise, his father left behinde.
In short time after his preferment, he
Performing his office in amitie
Vnto the Cities wealth, comfort of all
The Inhabitors thereof great and small.
As he lay in his bed taking no rest,
For the continuall cares that did molest
His troubled thoughts, about the great affaires
Of his said office; straightwaies he repaires
And recolle&s those Precepts at the last
His wise father had given him long since past.
So that a long time after, night by night
He called them to minde as his delight,

Con-

Conſidering with himſelfe, how that he
Had broken two, and reſt but one of three
Which was to prove, if that his wife could keepe
Secret thoſe things, that ſhould to light but peepe
To downe to his diſhonour, with fortune toſt
His life and goods in danger to be loſt.
Cato determin'd then within his mind
To prove his wife, as's father had aſſign'd.
And thereupon a ſervant of his owne
That truſty was, and to himſelfe well knowne
He did command the Emperours ſonne to take
(Whom he had to inſtruct) all ſpeed to make
And ſecretly him to convey iwis
Vnto a truſty faithfull friend of his,
And a great nobleman, there to remaine
Vntill that he did ſend for him againe.
Which was performed, as he did direct
Not one there vvas, did any thing ſuſpect.

Then ſhortly after on a certaine night
Perceiving that his vvife vvas in good plight
And broad avvake, began to ſigh and mourne
And privily vvithin himſelfe to grone.
Which thing his vvife perceiving did require
Of him to know the cauſe, who did admire
To ſee his heavineſſe. Quoth ſhe my deere,
Vn griefe, let ſorrow ceaſe, be of good cheere,
And all things take (my husband) in good part.
For as a wife, I love thee vvith my heart.
Then turned he himſelfe unto his vvife,

Sighing so sore, as it shee hal'd for life,
Saying sweet loving wife, and tender heart,
I have a secret matter to impart
To thee, if that I wist thou couldst be mute,
Though some to thee should make continuall sut
To know thereof, which stands upon my life,
Honour and goods; therefore my loving wife,
Shouldst thou reveale, what I doe thee injoyne
Be secret in, you undoe mee and mine.
Then answered his wife, seeming to cry,
Saying, deare husband, I had rather dye,
Then open any secret you declare;
Therefore such speeches, husband, pray forbear
Alas! what woman think you mee to be?
That cannot keepe your secrets close, quoth sh
Have you not seene my honesty throughout,
And good carriage; wherefore then do you doub
Of me? wh o knows your welfare in such measur
That I est eem't above all worldly treasure?
Well, my beloved spouse and bedfellow,
Said *Cato* then, seeing you thus doe vow,
And that I heare you doe so friendly speake,
My hidden secrets to you I will breake,
Laying my heart wide open unto thee,
Whom I doe trust 'bove all assuredlie;
For I doe love thee, my deare wife so well,
That nothing can I keepe from thee, but tell
What ere it be, I either know or doe,
And much the more, because thou dost mee woo
Some two daies past, as I did homeward come

here met with mee, th' emperours onely sonne,
nd used me most vildely in his words,
nd naughty deeds, as youth such vice affords,
Which stirred me to such an angry rage,
hat I could not forbeare, my fury swage,
eing with waighty affaires troubled,
nd overcome with drinke, I strucke him dead
heat of blood, (not leaving mee to vex)
Which doth me grieve, and much my soule per-
further, my furious mood to satisfie, (plex.
nd deadly hate, that in my breast did lye,
ript his body, and tooke out his heart,
nd caus'd it to be dreſt, with best of art
Most finely spiced, as a man would wish,
nd sent it to his parents, as a dish
Of dainty curious meat, who were not nice,
o eate thereof as much as them suffice,
Not knowing it to be that which it was.
Thus I my anger did revenge, alas,
What shall I doe? for now I know right well,
hat this most wicked deed, which hath befell
e to commit, is a most shamefull act;
nd I am very sorry for the fact.
t too late it is, and above mans powet
or to recall againe the day and houre
hats past; wherefore seeing that it is done,
secret keepe't, reveale it unto none:
or I ne're shew'd it any in my life,
or never will, but to thy selfe, deare wife,
whom depends my only stay and trust,

That you will keepe my ſecrets firme and juſt,
And knowing you right-well, alwaies to be
A ſober modeſt woman, as I ſee,
No wanton idle goſſiper abroad
A thing in women much to bee abhor'd;
I am the more imboldned to impart
To you ſweet love the ſecrets of my heart.
When as his wife the circumſtance had heard
Of all the matter, no time was deferd
For to deplore with heavie heart and meed
The ſinfull act of this moſt wicked deed.
Yet ſolemnly ſhe vowd to have a care
That during life, ſhe nere would it declare
To any one: thus having paſt that night
With heavineſſe, untill the morning light,
And after a ſmall time, till it befell
A Gentlewoman, that neere by did dwell
Within the City, her familiar friend
Who alwaies knew her mind to the full end
To whom ſhe us'd continually expreſſe
All her whole ſecret counſell, more or leſſe.
As they diſcourſed had of many things,
The wife of *Cato* ſighs, her hands ſhe wrings.
Wherefore this Gentlewoman askt of her
What caus'd her griefe, her ſadneſſe and demur
And why ſhe ſighed many times, ſaying,
Good Miſtris ſhew me, is it any thing?
Are you with griefe poſſeſſed, doe you find?
Or heavineſſe in ſtomacke, heart, or mind?
Yea truely very great, ſaid *Cato*'s wife,

But I dare not reveale it, for my life;
I'd rather die, and lay my head full low,
Then any one alive should of it know.
Mistris, said she, distracted were all those,
That would such hidden secrets ere disclose,
If you shew't me, i'd rather that my teeth
Were pulled ont, or those my eyes that seeth,
And that my toung were torne out with reproach,
Then I to any one such things should broach.
May I you trust, the wife of *Cato* saith?
Yea said the Gentlewoman by my faith.
Well then your faithfull promise to me give,
I promise you, said tother, while I live,
By heaven & earth. And when she thus had sworn,
No oathes were left, or promises forborne.
Then she began at length with dreadfull feare,
And dolorous heavie heart, for to declare
How that her husband, with anger being fild,
In furious rage the Emperours sonne had kild.
And caus'd his heart with spices to be dreſt
In decent comely sort, as he thought best,
And to th'Emperour and Empresse it sent
That they have eaten it with great content.
When as all this the Gentlewoman heard,
Of this mischance, she was abasht and scar'd.
Being so vile and an ungodly deed.
Saying, its strange to heare such darnell seed
Should spring in so discreet a worthy man,
Whose life hath beene upright and just: who can
Believe he now with sin should be compact,

And overſeene, to doe ſo bad a fact.
Yet nere the leſſe, ſince it was come to paſſe
(Said ſhe) I unto you my promiſe paſſe
Aſſuredly all things in ſecret keepe
Till death cloſe up my eyes in endleſſe ſleepe.
And at her parting, bound with ſolemne oathes
To be her ſecret friend, no part thereof diſcloſe.
But when ſhe was a going towards home,
Weighing this new tydings, and what might come
Fearing the danger great that might enſue
To her and her husband, if ſhe were true,
And keepe in ſecret what to her was ſhowne,
That afterwards might be reveald and knowne.
Alſo conſidering the favour great
She might obtaine, and friendſhips oft intreat
At the Emperours hands in ſhewing the report
Shee with all ſpeed returned to the Court,
And at her comming there ſhe did not miſſe
To have acceſſe unto the Empreſſe.
And then ſhe kneeled downe upon her knee,
Doing her duty to her Majeſty:
In humble wiſe, with teares ſhe then began
To ſay, moſt gracious Lady, if you can
I would beſeech you give me leave to ſpeake
A word or two with you in ſecret eake
Of a great weighty matter, I did heare
Of certainty reported to my eare.
The Empreſſe hearing this, with willing heart
Cauſed her Ladies all to goe apart
From forth her ſight, that ſhe in ſecret may

Know what the Genelewoman had to ſay.
When thus they were, all but themſelves alone
The Gentlewoman with a heavy mone
Began to ſay: my ſoveraigne, the care
And ardent faithfull love that I doe beare
Unto your Ladiſhip, makes me repeate
What elſe I would not, though you ſhould intreat.
Beſides the many comforts I inherit
And daily doe expect above my merit
Moves me to come, and open unto you
A ſecret hidden thing, wherein I vow
No creature living ſhould it ever know,
Except your ſelfe, to whom my life I ow:
For unto me it were a filthy ſhame,
And an impeachment unto my good name,
It to diſcloſe, wert not unto your grace
Which touch you neere, your progeny and race.
Therefore Ile ſhew you, what I have been told,
Excuſe me Madam, if I be too bold.

It is well knowne to all the world abroad,
That you, and your moſt gracious loving Lord
Loves *Cato* more than any other man,
As well appeares by your free giving han.
For you have given him many ſundry gift,
And him advanc'd, as you him thought befit
To the chiefe office, government and doome
Of all the whole City of famous *Rome*.
And more, for the great zeale you to him have
And for his further honour, to him gave

Your ſonne to governe, and him up to bring
In ſage humanity, and good learning.
But he ſuch ſervice hath you done in lieu
That in his beaſtly rage your ſonne hath ſlew
And tooke his heart out of his body ſweet,
Trimmd it with ſpices, a thing unmeet
Thereof to you a preſent made with meate
And to your Lord, the which you both have eat.
The Empreſſe at this newes being amaz'd,
And muſing in her ſelfe, to heare this blaz'd,
Said to the gentlewoman, what a fable
Or ſtory doe you ſhew me, in a rable?
Then anſwered ſhe, that which I've ſaid to you
Moſt gracious Lady, is moſt certaine true.
For truely in great ſecret it was ſhowne
Me, by the mouth of his owne wife: unknowne
To him. Which when the Empreſſe underſtood
Believing it for truth, ſhe waxed wood,
And cryed out aloud, with voyce ſo ſhrill
That with the Eccho did the Palace fill.
Making ſuch ſorrowfull complaints and groanes,
That it to pity would have mov'd the ſtones,
Her to have heard or ſeene. When the report
Came to the Emperour, and in what ſort
The Empreſſe ſuch lamentation made,
He wondred much (his colour gan to fade)
What it ſhould be, and came to know the cauſe
Of this her heavineſſe, making no pauſe.
But ſhe ſo penſive was within her heart,
That of long time, her minde could not impart.

Yet

Yet at the laſt with weeping bitter teares
She did recount, and unto him declares
All that the gentlewoman had her ſhew'd
Concerning her deere ſonne, with eyes bedew'd.
The Emperour, hearing theſe tidings tart,
And crediting he'd eate his owne ſonnes heart.
He was outragiouſly inflam'd and vext,
With anger above meaſure, and perplext.
And did command without delay to make
Or further reſpit, they ſhould *Cato* take,
And ſeale up all his houſes, goods and lands,
And inſtantly him hang in hempen bands
Higher than ever any was before
(To others for example) at his doore,
And that thereof to make no lingring ſtay,
But ſee him put to death without delay.
And executed with all ſpeed and end
As at their perils they would it defend.
This being thus commanded with great charge
By th'Emperour himſelfe, in words at large,
There certaine truſty men appointed were
For the ſame purpoſe, that with heedfull care
Went out forthwith and did him apprehend,
And ſeaz'd of all the goods God did him ſend.
Whereat *Cato* amazed ſtood a pauſe,
And did require of them, to know the cauſe
If they could tell it him. They anſwered ſoone
'Twas by the Emperours command and doome
For that he'd ſlaine his ſonne, without deſart
And cauſed him to eate his owne childs heart.

Then *Cato* ſaid, my Lords and maſters you
All which men ſay is not of certaine true.
Therefore I counſell you that you would put
Me into priſon ſtrong, and there me ſhut
Untill next day, and ſay, that for this night
It is too late, and of no equall right,
To put me unto death, and that I may
To morrow be cald forth without delay
Before the people all, there to be heard,
The matters layd againſt me, and declar'd.
So forward goe in juſtice, and proceed
Upon my life, as you doe finde the deed.
And foraſmuch as all men did him love,
They did conſent wherein he did them move.
And leaving him in priſon for a ſpace,
Returned to the Emperour his grace,
Declaring to his Majeſty and ſtate,
Him put to death that night it was too late.
Saying to him, that it much better were
The accompliſhment of juſtice to forbeare,
Untill the morne, who notwithſtanding his
Great anger, rage, fury, and heavineſſe
That he had for the death of his deere ſonne,
Did as the Lords advis'd him to be done.
Now whiles that they great company along
Were leading *Cato* unto priſon ſtrong,
He cald his truſty ſervant, as he went
To him, by whom the Emperours ſonne was ſent
Unto a noble Lord of that Countrey
A friend of his, meane while his wife to try

Con-

Concerning matters, which he would diſcuſſe
Commanding him, ſaying in ſecret thus:
Goe with all ſpeed unto my faithfull friend,
Where thou didſt leave th'Emperors ſon, God ſend
Him life, whom the Emperour thinketh dead,
And make thou haſte, leaſt I die in his ſtead.
And will him that to morrow before noone
He faile not to come to me, ſo ſoone,
And bring with him the Emperours ſonne amaine
Unto his place, who thinks I have him ſlaine.
For which I now in priſon am, you ſee
Expecting death ſhortly to ſummon me,
And without doubt in time he doth not come
I ſhall as thou perceiveſt, receive my doome,
Now if thou lov'ſt me, doe thy diligence
Not ſparing horſe, nor gripple for expence.
Upon which words, his ſervant made no ſtay
But taking leave, with ſpeed rode faſt away.
So that about mid-night, he came right well
Unto the place where the ſaid Lord did dwell,
Who was to *Cato* a familiar friend,
A Lord, whoſe worthy fame all did commend.
Therefore he had him ſent, the Emperours ſonne
So ſecretly as poſſible might be done
In his tuition him to have in ſtore (fore.
While he this thing would prove, as ye heard be-
When *Cato's* ſervant to the place came late,
He haſtily then knocked at the gate,
Whereas the Lord his habitation had,
And called out aloud with voyce moſt glad.

Having

Having at laſt approacht that Palace good,
And they within having now underſtood
From whence he came, they opened ſpeedily
The gates, & brought him where the Lord did lie,
And th'Emperours ſon, whom *Cato* did conduct,
Given him in charge to teach and to inſtruct.
Then did the Lord demand, who did him ſend,
And how his maſter did, his chiefeſt friend;
And what the occaſion was (for to relate)
That he came in ſuch ſpeedy haſte ſo late.
When he had done his maſters due reſpect,
And no whit of his ſervice did neglect;
Then he declar'd unto the Lord at laſt,
How that his Maſter was in priſon faſt:
And that command was given that hee ſhould die
To morrow morne, through rumor of a lie,
And falſe report, which on him is begun
To th'Emperour, that he hath ſlaine his ſonne,
And caus'd him eate the heart of his owne child:
Thus they his fancy led, and him beguild.
When *Catoes* ſervant, giving them to underſtand,
How men had ſhew'd the Emperour, out of hand,
That *Cato* had his ſonne inhumane ſlaine,
And therefore did impriſonment ſuſtaine,
That on the morrow twas determined
For that offence to be a man but dead:
The Lord and th'Emperours ſon, at this did muſe,
And wondred much to heare this heavie news
Of their good friend, incontinent they roſe
With all the ſpeed they could, you may ſuppoſe.

And

And cal'd together all their ſervants ny,
Araying all themſelves moſt ſpeedily.
Eſpecially th'Emperours ſonne moſt kinde,
Who was in ſorrow great, and griefe of mind
For his ſaid maſter, whom he loved well:
It was not needful as the ſtories tell
To haſten him for to diſpatch, that he
Might with his kind and loving maſter be.
At the time and place appointed ſure
His maſter ſhould the ſtroke of death endure,
If fortune did not better him betide,
So they with poſting ſpeed, did thither ride.
Here will we reſt to ſpeake of th'Emperours ſon,
Who taken hath his journey new begun
towards his maſter deare, whom he did love
Intirely, next unto God above.
And come againe to *Cato* where he lie
Inhoved, looking each houre for to die.
If that his faithfull ſervant voyd of crime,
Came not with the Emperours ſon in time.
And for ſo much he was belov'd of all
The people throughout *Rome* both great and ſmall
As a wiſe man, of underſtanding great,
Moſt juſt in all his waies, and carriage neate.
No briber to purloyne, free from that fact,
Extortioner, not cruell to exact.
There was a friend of his much love profeſt,
A mighty governour at his requeſt
Kept backe and ſtayd as much as in him ly,
All the executioners of the City,

Who

Who did consent for to absent themselves
Most willingly, for they alasse poore elves,
Were griev'd to doe, that which should ill befall,
Cato, who was beloved of them all.
Yet as Commandement was given indeed
From th'Emperour himselfe, they did proceed,
And *Cato* carried unto the place
Of execution, an easie pace:
With a great mighty troope and company,
That followed him expecting he should die.
And many people mourned that was there,
And more have mourned would, but that for feare,
That he had done this evill wicked deed
Wherewith he was accus'd, as some believ'd.
For there was many wondring at it said,
Amongst themselves, that they were halfe afraid
It was too true: but there were other-some
Admired he should thus be overcome,
With Satans tempting and alluring baite,
Who for the soules of men doe lie in wait.
Being so vertuous a man and wise,
Could not for truth believe, nor once surmise
That he had done this wicked sinfull crime,
As for to kill th'Emperours sonne in's prime,
And caus'd him for to eate his owne sonnes heart,
Not fearing God, nor who should take his part.
Nor yet regarding losse of goods and lands,
Th'Emperours frownes, the terror of his hands.
And thus was there great talke both farre & nie,
Amongst the Commons all of the City.

Some

Some did believe it true, and some could not,
Yet nerethelesse he led was to the plot
Of execution, where men justice should fulfill
On him, according to th'Emperours will.
And when he came to the said place of death,
The gallowes ready him to hang beneath,
He made his prayers, and orations
With good and godly exhortations.
And all was finished there nothing lackt
But a hangman to performe the act.
They called fast, for one, but none would heare,
For all themselves absented that was there,
And hid themselves, for the friend of *Cato*'s sake,
What calling ere there was, none would answere
Whiles thus this businesse was plotted wel(make:
In the meane time a wonder great befell:
For he whom *Cato* from the gallowes sav'd
And pardon for his life did get uncrav'd
By the authority of his office,
Came out and did present himselfe, iwis,
Before the faces of them great and small,
And said on high, with open mouth to all
The people that was there, my Lords the fact
That this man here hath done is a vile act.
And not to be excus'd nor borne withall,
God in his justice for it vengeance call.
And therefore for the love, which I doe beare
Unto my Country, and the honest care,
I have to punish with a heavie hand
Such evil doers, as this wicked man,

I am my ſelfe here ready without blame
Hang-man to be ſince none will doe the ſame.
When as the multitude of people heard
Him thus to ſpeak, their judgemens no whit ſpard
To cenſure him for offering ſo free
His needleſſe ſervice, as a courteſie
And looking well how he himſelfe behav'd
They ſaid, is this not he whom *Cato* ſav'd
From hanging, which to him was juſtly due?
And divers that did know him, ſaid, 'twas true,
It is the ſame villaine and very ſlave
VVhom *Cato* freed, and his life did ſave.
Then began the people ſpeake, a great crue,
VVith one voyce openly, it is moſt true.
A very ideot, and unwiſe is he
That ſaves a thiefe, and letteth him goe free.
For the proverbe is no leſſe true than old,
As by our forefathers hath oft beene told,
The thiefe that ſav'd is, will moſt ready be
To hang him who him ſav'd, as we all ſee.
Cato this wretched villaine ſeeing, ſaid,
Thou wicked fellow, art not thou afraid
That God will powre his vengeance vpon thee
For being ſo ungratefull unto me,
As to forget the time is paſt, but thus
In worldly affaires it goes with us.
As they were reaſoning thus of the cauſe,
Behold the people made a ſuddaine pauſe.
For they had ſeene a huge great company
Of mounted horſmen, that were comming ny,

And

And many other following with ſpeed
After them, on many a gallant Steed,
Making a mighty noiſe, and calling faſt
Vnto the people all, with ſignes in haſt,
Saying: put not to death that worthy man,
My good and loving maſter out of han.
But all the while, they wiſt not what was ſaid,
Yet hoped they his death ſhould be delayd,
Or that ſome pardon comming was to free
Him from deaths ſtroke, of cruell deſtiny.
Of which in heart, they were exceeding glad,
And cauſd them ſtay with *Cato* till they had
Intelligence, as they came riding on
They well perceiv'd it was th'Emperous ſonne,
Who came in haſte, as faſt as he could ride
VVith ſpurs clapt cloſe unto his horſes ſide
Calling and crying ſtill, I pray forbeare
To put to death my loving maſter deare,
Let none lay hands on him, life to deprive
In any caſe, for I am here alive.
At which, all the whole multitude did muſe
Rejoycing much, to heare this joyfull nuſe.
The Prince approching ſpies his Tutor deare
Bound and prepar'd for execution neere,
Then leaps from off his horſe, and with quick pace
Goes to his maſter, whom he doth imbrace
VVith ſuch affection, and ſuch hearty will
That mixt with kiſſes briniſh teares diſtill.
And bands unbinding ſaid, who could deviſe
'Gainſt you good maſter, & deare friend theſe lies?

And falſe reports, wherby your troubles wrough
And greateſt danger to your ſelfe is brought.
Oh could the Emperour my father deere
Lightly believe, thoſe ſlanderous tales he heare?
Gainſt you even moſt entirely belov'd
Whoſe faithfulneſſe to him hath been approv'd.
Th'amazd ſpectators, while they heare and ſee,
This gentle carriage, more amazed be.
That their great Emperors ſon in teares ſhold vent
The joy and great good will, in heart he ment
Unto his Tutor, this they judge to be
A ſure preſage of future clemency,
For which their praiſes unto Heaven aſpire,
And at theſe accidents they much admire.
Nay more, this noble Prince the Emprours ſonne,
Makes *Cato* ride while he on foot doth run.
And running holds the raines, as if that he
Some laquy, and not *Cæſars* ſonne ſhould be.
Thus *Cato* late condemn'd, now rides in ſtate,
Through *Romes* faire ſtreets, unto the Palace gate.
I need not tell the joy and great delight
The people tooke at this ſo pleaſing ſight.
For yonng and old, the lame, and halt, and blind
Did trudge along, there's none would ſtay behind.
The newes before unto the Court doth paſſe,
To the Emperours preſence, and the Empereſſe,
Who now forgetting ſtate, in haſte doe run
To ſee graye *Cato*, and their deereſt ſonne.
But ſudden joy hereat doth overpoiſe
Their naturall forces, and their ſences dies.

They

They ſpeechleſſe ſtand, and are amazed quite
And ſtrucke with wonder at ſo ſtrange a ſight.
The Emperour reviving now might ſee
His ſonnes obſervance and the peoples glee,
At *Cato's* fortune, how he was miſled
By's paſſion raſhly to command his head:
For which he now repenting, and aſham'd,
Confeſt his raſhneſſe, and his foll blam'd,
And ſuch ſalutes to him he doth addreſſe
As might his love and favour beſt expreſſe.
Then came the Emperours ſonne, and mildly ſaid,
Oh! father deere, how could you be ſo ſwaid?
Raſhly, without adviſement to command
(Againſt all law, or juſtice in our Land.)
My faithfull maſter to be put to death,
Ceaſing his goods, that he could none bequeath,
Before you did right well perceive and prove
The matter clearely, as did you behove
By witneſſes ſufficient, that thoſe crimes
Unto him laid were true, leaſt after-times
Your furious haſtineſſe, did juſtly blame,
As well they might, with a perpetuall ſhame.
And cheefely for becauſe, you know right well
The like now living, not on earth doth dwell.
Had you him put to death, in angry ſpleene,
Marke I you pray what pitty it had beene,
And what great loſſe of him we ſhould have had,
Whoſe very preſence makes our hearts full glad.
Both you and yours, with all *Romes* City ſtrong
Would have him miſt, and that juſtly ere long.

Nay what relentleſſe heart, would not have cryd
That ſuch a man, unjuſtly ſhould have dyed?
Being innocent, as we ſee at large
And faultleſſe of the act layd to his charge.
Truely I thinke, I nere in all my daies
Should have forgotten it, but that alwaies
I borne it ſhould have done within my mind
Unto my griefe (as love no leſſe doth bind)
And ſhortning of my life, for that I know
Through his great paines, that to me he did ſhow,
I neither vertue have, not yet learning
But from him flow'd, as from a fountaine ſpring.
The Emperour him anſwer made, my ſonne
Moſt deare, of us it was moſt leudly done,
And we thereby great ſlaunder ſhould have had
And hinderance, which would have made us ſad.
B'ing ill reported of, for ſo great ſpeed
In ſuch a haſtie unadviſed deed.
And we with all the force and wealth we have
Could not the matter hide, our credit ſave:
Yet notwithſtanding the great love that we
Had towards you, and ardent jelouſie
So blinded had our eyes, thinking thy face,
We nere againe ſhould ſee, for to imbrace
Thy handſome comely perſon in our ſight
Whom we did looke to be our whole delight,
In time to come, that we had quite forgot
All right and reaſon, juſtice, and what not?
As *Cæſar* and his ſonne thus reaſoning were,
Cato began to ſpeake, that all might heare

Saying,

Saying, I will you ſhew, how that all this
Hath come to paſſe, give eare now thus it is.
Firſt unto you it is well knowne that I
A diſcreet father had, till deſtiny
By cruell death me of him did deprive
Who ſpareth none, what ere they be alive.
He well beloved was, of all degrees,
Great rule did beare amongſt the noble Peeres
Within this City, and much ſway did beare
Reproving vice, the wicked did him feare.
Divers good lectures to me he did preach,
Beſides the knowledge of the tongues me teach.
And amongſt all, and laſt of all, he gave
Three precepts unto me, for to obſerve.
And ſpecially them keepe, his will obey
Feeling for to approach his dying day
Lying ſore ſicke in bed, he cald me neere
To him (as a moſt loving father deere)
Taking great care of me, his onely ſonne,
How I ſhould live, when that his glaſſe were run,
In this uncertaine world no time yet paſt
Me taught as long as life and breath would laſt)
And wiſdome as I lookt in favour be
Contentedly to live, moſt proſperouſly
For to give eare unto thoſe words that he
Dying ſhould ſpeake in ſecret unto me,
And circumſpectly marke, and to ſelect
Thoſe ſentences in writing me had left.
And unto them to have a due reſpect
And guid my doings as they did direct.

But above all, chiefely he wished me
To keepe in memory three precepts, he
VVould leave, and alwaies have them in my sight
For to direct me in my pathes aright.
Observing them, as workmen doe their square
Thereby to rule my life, as is my care.
But being young, I following my minde
VVith seeking honour (overcome) inclind
Wholy forgot my fathers precepts all
Untill I had great troubles me befall.
About urgent affaires, of me sought
VVhich to my heart a thousand terrors brought,
For then I cald to memory that I
Had broken two of them, most wretchedly.
I thereupon determined to prove
The third, which I have done, as me behove
To my great trouble, griefe, and jeopardy
To have both lost my goods and life thereby.
The first of the commands or precepts he
Lying upon his death bed, left to me,
VVas that I, having a living competent
(As he left me) should therewith be content,
And merry be (giving God thankes therefore)
VVith that I had, never desiring more.
And having enough, nere to put my selfe
In danger of others, for this worldly pelfe.
Especially in any office high
Under my soveraigne Lord and Princes eie,
For feare lest I ambition, of wealth
Should be ore covetous, and get by stealth,

Many

Many bad enemies and evill foes
Which would disdaine my honour, and all those
Bring on me false reports, and speeches bad:
I might in danger be, lose all I had,
For oftentimes man taketh no regard
Unto the truth, which should have rich reward;
But over hasty are, in giving eare
To false reports, without all heed or care,
As here this day experience doth afford
You to behold it in our soveraigne Lord,
Which like had falne on me, so sore and rife,
That I should not have born't, but with losse of life.
If I my fathers precepts had obey'd,
And by his counsell had beene rul'd and swaid,
I had not to this danger come, and shame,
For to be led, with scandall to my name;
Unto the gallowes, or execution place,
A traytor like unto my great disgrace.
The second was, that I should nere prolong
The life of him, who hath committed wrong,
Nor such offenders free condemn'd to dye,
Whose hands are stain'd with blood or thievery:
For what evill he after did commit
I should be accessary unto it.
Also he nere would doe me any good,
But all the harme, wherein he's not withstood;
And that command I also broken have,
Whom my deare father, dying, to me gave,
Which I did feare some evill would me bring
in that I did forget so great a thing,

Which

Which proved true, for the ſame man whom I
Did from the gallowes ſave, condemn'd to die,
This day (for fault of a hangman at neede)
Came of himſelfe, to hang me with all ſpeede:
And that was the reward from him that I
Should have had given me for my clemencie
And pitie towards him, that I did ſhew
In time of need, when friends there are but few.
Thus had he beene my death and overthrow,
Had fortune me not favour'd as you know.
The third and laſt he left me in his life,
It was, that I ſhould prove, whether my wife
Would ſecret keepe ſmall matters as befit,
Before greater to her I did commit;
And namely, ſuch, as life, and lands my owne
Should ſtand in danger to be loſt if knowne:
For where there many are, that faithfull be,
And diſcreet matrons, full of modeſtie,
That will not onely ſecret keepe all things,
But alſo good and wholſome counſell brings,
In matters of great weight: ſo likewiſe there
Are ſome, can nothing ſecret keepe they heare.
I chanc'd by fortune, lying in my bed,
troubled with many buſineſſes in my head,
So that I could not take my wonted reſt,
For the continuall cares, that did moleſt
My tired ſenſes, touching my office,
At laſt I ſaw, that I had done amiſſe,
And how that now it came into my minde,
Thoſe precepts three my father me aſſignde

For to obſerve, I two of them have broke,
As you well know, to my diſhonour ſpoke;
For I have charg'd my ſelfe (the more's the pity)
With the great office of this famous city,
And alſo have ſet free at liberty
One from the gallowes that deſerv'd to die,
I then determined now in my life
To doe the third, which was to prove my wife,
If ſhe could keep my ſecrets firme and juſt
In what I did commit unto her truſt.
And ſo upon a night, with loving charmes
When I perceiv'd her waking, in my armes
I tooke her, and began to ſigh and mourne
And inwardly within my ſelfe to grone,
She thereupon ſalutes me with a kiſſe,
Demands to know my griefe and heavineſſe;
Then out of policie, in ſecret wiſe
With as much outward ſhew, I could deviſe
Of hearty ſorrow, and as one diſmai'd
(As ſhe me thought) I trembling to her ſaid
How that I had in furious anger ſlaine
Th'emperors ſonne, for which I doe ſuſtaine
A thouſand feares in my afflicted ſoule,
And none that heares it, will my griefe condole:
For I have ſlaine him in my raging luſt
And divelliſh ire, whom I had in truſt
To teach in learning, vices to expell
Who vexing me, this miſchiefe thus befell,
Yea furthermore, I caus'd his heart be dreſt
With coſtly ſpices, as in moſt requeſt,

And in the fineſt manner did it ſend
Unto his parents, as I did intend.
At a rich banquet, for a preſent neate,
And they thereat their owne ſons heart had eate.
My wife this hearing, was exceeding ſad
And much lamented, as if that ſhe had
Bin the ſole actor of this bloody deede
Such ſhowring teares from womens eyes proceed:
But I her willed, as ſhe would my life,
And as ſhe was my faithfull and true wife,
That ſhe in ſecret would it keepe, and ne're
To any creature living it declare.
Saying this wicked deed, I did bemone,
Grieving my ſoule, but remedy was none,
How ſhe in ſecret kept it, you have ſeene
or rather how unconſtant ſhe hath beene
As the whole world can witneſſe at this day,
That it almoſt my life had coſt I ſay
As well it did appeare you all did ſee
Of which I make no wonder, for there be
Some women will no ſecret keepe untold
That which is ſhew'd them, but will it unfold;
For naturally they're given to prate and talke
So that at randome oft their tongues doe walke,
Yet there be many ſober women eke,
That will not onely ſecrets needfull keepe,
But alſo good and wholſome counſell give
Unto their husbands, all the daies they live
As in good ſtories read may wee
And partly by experience ſee.

Then

Then *Cato* turn'd himselfe in humble wise
Unto the Emperour with fixed eyes;
Saying, oh noble and renowned prince
My deare & soveraigne Lord, you see from hence,
And all your Nobles how it chanc'd to me
(Which thing of me cannot forgotten be)
And that by reason I did not obey
My fathers admonitions to this day.
Nor gave no credit to those words that he
Upon his death-bed dying left to me
For my direction, therefore it had bin
My dutie to perform'd his will therein.
For I did ill his precepts to forgit
Who was indued with wisdome and such wit.
When he these words had said in the presence
Of the Empeorour, with due obedience
Before the Lords and commons of the Citie
Which made them note his inward griefe with pi-
Then also he unto the Emprour said, (ty,
My soveraigne Lord, by whom I have bin swaid
To beare great office, I doe here resigne
And yeeld into your hands that which is mine
Discharging here my selfe, thereof as free
Againe, as ere you gave it unto mee.
For from henceforth, if God me so doth bliss,
I never will on mee take any office.
For which the Emperour, and many more
Were truely sorry, and did much deplore
This thing, for none in the whole city were
So worthy for to rule and office beare.

Yet nevertheleſſe, unto his dying day,
He a great counſellor was tooke away,
The Emperour great kindneſſe him did ſhow
And worthy gifts upon him did beſtow.
And love him better after than before,
As his expreſſions ſhew'd a great deale more;
And ſo remain'd in favour all his daies,
Unto Romes joy, and his eternall praiſe.

FINIS.

A Postscript.

THis foresaid example giveth a good lesson to all honest discreete and wise women, that they may keepe secret all things touching or appertaining to the estate of their husbands, that they shew it to no creature living; for oftentimes it chanceth, that in opening of small matters, commeth much harme, and most times, when they thinke least thereon. A close mouth (as the saying is) makes a wise head, and a foolish woman is easily knowne by her much babling. In being close and secret, and especially in such things as men would have kept close and in secret, can come nothing but good and quietnesse; for a word is like an arrow in a bow; when the arrow

is shot and gone from the bow, it maketh a noyse, and cannot returne againe before it taketh his lighting place: So likewise, a word, when it is spoken, and gone out of the mouth, it cannot come againe before it be dispersst unto the auditors and standers by, and of them is heard and understood, either in the good or evill part; therefore it is good to have in memory, and marke well the saying of the wiseman Salomon; *first thinke a thing twise or thrice before thou speake it, and take good heed and regard to what end and effect it may turne and come unto before thou openest thy mouth; for where much babling is, there must needes be offence; she that refraineth and bridleth her tongue, is wise; an innocent tongue is a noble treasure, and as one wisely saith; silence in a woman is a speciall vertue. It is a wonder to see a dumbe Grashopper, because*

the

the whole kinde of them is garrulous: yet more wonderfull it is to ſee conſtancie and ſilence in women, becauſe their Sex is mutable and loquacious, the tonng is an unruly member, eſpecially in a womans mouth; but where grace is, it is eaſily bridled: the tongue is called the gate of life and death, and that in this reſpect, for by it the lives of our ſelves and others are daily hazarded, as you may ſee in the ſtory immediatly going before. Wherefore I would once againe adviſe all wiſe and diſcreet women, or that would ſo bee thought and accounted, when their tongues at any time ſhall be moſt active, and nimble for diſcourſe, to thinke upon Catos *wife, that they reveale not in any wiſe, any ſecret, whereby any miſchiefe may come thereof: for by a word ſpeaking, and that to her neare friend, and to one of her owne Sex, which one would*

have thought would have kept her counſell, into what great perill had ſhee like to have brought her husband and her ſelfe. Labour then to amend your own imperfections in this one thing, otherwiſe the danger and ſhame in the end will light upon your ſelves, as the verſe here following doth ſhew:

Women whoſe tongues before their wit doth run,
Oft ſpeaks too ſoone, & rues when they have done.

But this is not written onely to be marked of women, but alſo of all perſons, of what eſtate and degree ſoever they bee, that have any matter of ſecret or counſell committed unto them, that they may hereby learne and beware how they ſhew or declare any thing that they ſhall heare, ſee done, or ſaid in any counſell, for many times, by uttering of a ſmall thing, great inconvenience doth come, and much hinderance to things pretended.

A Cooling-card for a *ſcolding Wife.*

WHen wife ſpeaks moſt, do thou leaſt ſpeech afford,
For ſilence cuts a ſhrew worſe than a ſword,
A froward wife, for very ſpight will cry,
When thy neglect doth ſcorne her tyranny.
With love and not with fury let her know,
Her errors, for by that amendments grow:
A gentle hand, a Colt doth ſooner tame,
Than chains or fetters which do make him lame.

QVI MIHI

Turned into Engliſh meter, for the benefit of young Schollers.

WHen dolts have lucke, on honors ſtep to ſtay:
Let Schollers burn their bookes, and go to play.

You Children young, that goe to ſchoole
to you I ſend my verſe,
In Engliſh, ſo you ſhall not need,
to conſtrue or to pearce.

The child procures his parents ruth,
that is not chaſtiz'd in his youth.

The

The Epistle dedicatory.

READER, to whom shall I direct my pen
But unto stripling young, the sonnes of men?
To you I send my verses in this booke,
For you to meditate thereon and looke
Where you therein matter of worth shall finde
To please your will, and satisfie your mind.
To you alone, and none but you I write,
Others may read, but yours it is of right.
Accept you then my labours and endeavour,
And I shall be oblig'd to you for ever.
For these my lines are of too meane a strain
To elevate my thoughts or entertaine
Higher preferment then with it agrees.
My booke's too barren for tall Cedar trees.
Children may busie here themselves at fits,
Its not for deeper, and more solid wits.
Step then into this Arbour and there walke
Where you may meditate, discourse and talke
At idle times when leasure you shall find,
To ease the lymbes, and recreate the mind.
Learning no burthen is to any one,
The sweetest study is when we alone
Keepe close unto our books with silent voice
Reading such things as doe our hearts rejoyce.
Then study you that live in grammar schooles
And knowledge get, and be no longer fooles.

It is not wealth will make you wise or rich,
A dunce is poore, though he have nere so mich.
This is the counsell I to you will give
And ever shall so long as I doe live.
Were I as able as I could desire
With moveing arguments for to inspire
The inward zeale to learning youth should beare
I would therein spend all my pains and care,
To spur you forward, but alas my skill
Is nothing comparable to my will.
Yet in a word thus much observe from me,
He that this wants, cannot true noble be.
Learning doth helpe to purchase all mens fame,
So truely learnd doe more renowne their Name.
Some men there be, learning doe not desire
But like the swine delights more in the mire.
The blockish idiots learning cannot prise
But hate even those, that are by nature wise,
And sottish fooles at learning will repine
So long as puddle shall delight the swine.
Oh then sweet children, marke with heedfull care
Whats for your good, and doe no labour spare
To get this precious jem of so great worth
That makes you noble, though but meane by birth.
Ile say no more, bnt onely this, farewell,
He is most wise, in learning doth excell.

Your faithfull and wel-wishing friend,

WALTER GOSNOLD.

Qui Mihi in Engliſh Verſe.

The Schoolemaſter precepts doth oft rehearſe
that thou mayſt well learne,
Which to his ſchollers Lilly *writ in verſe,*
thy manners they concerne.

THou child that to be taught deſires
and ſcholler art to me :
Come hither, and marke well in mind.
theſe things I ſay to thee.
Betimes in morning leave thy bed
and pleaſant ſleepe off ſhake :
Goe to the Church, and unto God
thy humble prayer make.
But firſt let hands and face be waſht,
combe thou thy head alſo :
And ſee thy cloathes be neate and cleane
before to Church thou goe.
Avoyding ſloth when ſchoole ſhall call
be preſent out of hand ;
Let no excuſe of long delay
procure the lingring ſtand.
Then me thy maſter, when thou ſeeſt
with ſpeech ſalute anon,
And all thy ſchoolefellowes likewiſe
in their degree each one.
And where I doe thy ſeat appoint
there ſee thou take thy place.

And from thy seate till I thee bid
depart thou in no case:
And as each childe doth study most
and learning best doth get;
He shall in place above the rest
more worthily be set.
Pen-knife, Quills, Paper, Inke and Bookes,
as tooles most fit for thee:
Let them for use, and studies thine
provided alwaies bee.
If any thing I shall indite,
take heed thou write it right:
That in thy writing, blot or fault
may not be found in sight.
No latines unto papers loose,
nor verses doe commit;
Which faire to write within your bookes
for schollers is more fit.
Oft-times repeat things thou had read,
and weigh them well in minde:
If thou doubt, one or other aske,
till that the truth thou finde.
He that doth doubt, and often aske,
doth learning soone conceive;
Who doth not doubt, no good he gets,
nor knowledge e'r will have.
Good childe, I pray you study hard,
no paines to learne refuse;
Lest that thy guilty conscience,
thy slothfulnesse accuse.

And see that you attentive be,
for what will it availe;
To teach thee ought, if that the same
to print in minde you faile.
Nothing so hard can be to learne,
but labour will it win:
Then take you paines, apply thy booke
and studie well therein.
For as from earth there doe not grow
good corne, flowers, nor seeds;
Nor ought that's good, without tilling,
but fruitlesse noysome weeds:
So, if a childe in studies good,
doe not practise his wit;
His time shall utterly mis-pend,
and lose the hope of it.
A law and order in thy speech,
ought for to be attended;
Lest by thy over-babling wee
be too too much offended.
Be low in voyce, so long as thou,
thy studies dost apply;
But all the while thou sayst to me,
pronounce thy words on high.
And whatsoever thou dost learne,
when thou sayst it to me;
Perfect by heart, without thy booke
pronounced let them be.
No word let any prompter tell,
to him that is to say:

Which thing doth cauſe unto a boy
no meane or ſmall decay.
If any thing I doe command,
ſee that thou doe endeavour,
Both praiſe and credit for to have
for thy quick witty anſwer.
No commendation ſhalt thou have
for ſpeech too faſt or ſlow,
To uſe the vertuous golden meane,
a comely grace doth ſhow.
When thou ſpeakſt, uſe thy Latine tongue,
this ſtill remember well:
Shun rude and barbarous words, and then
in eloquence excell.
Beſides, ſee thou thy fellowes teach,
when they thee doe require:
And all ſuch as unperfect be,
bring on to my deſire.
Who ſo doth teach th'unlearned ſort,
though moſt unlearned he,
Yet in ſhort time, then all the reſt
more leaned may hee be:
But fooliſh Grammer ſmatterers
doe follow in no caſe,
Which are to the famous latine tongue
exceeding great diſgrace.
Whereof in ſpeach there is not one
ſo rude, or fooliſh now,
But him the barbarous multitude,
For author will allow.

If thou deſire thy Grammer lawes,
moſt rightly for to know;
And who in ſpeech to underſtand
beſt eloquence to ſhow,
See thou the famous writings learne
of old and ancient men;
The which beſt authours be, and thou
ſhalt know them rightly then.
Terence, *Tully*, and *Virgil* too,
now one, now other reade:
And mind and marke well what they teach,
and thereto give good heed,
Which Authors he that hath not learn'd
in utter darkneſſe lives;
And nothing ſees but fooliſh dreames
that ſimple knowledge gives.
Some boyes there be whom it delights,
all vertue ſet apart;
Lewd toyes and vices very vaine
to practiſe as an Art.
There be ſome boyes that pleaſure take
with hands and feet t'aſſay,
How that they may their fellowes hurt,
or trouble any way.
And ſome there are that boaſt themſelves
to be moſt nobly borne:
And others birth do diſ-allow,
with ſpeeches full of ſcorne.
I would thou of ſuch patrons bad,
ſhould take moſt wary heed,

Leſt in the end thou doe receive
rewards worthy thy deed.
Doe nothing give, nor nothing ſell,
nor nothing buy nor change,
To gaine by others loſſe; accompt
theſe things to thee moſt ſtrange.
And moſt of all, no mony uſe,
inticements unto ſinne,
That to others leave, vertue ſeeke,
and nothing elſe to winne.
Let noyſes, brablings, ſcoffings, lies,
and every fooliſh jarre;
Stealing, fighting, gaping, laughing
be alwaies from you farre.
Nothing unhoneſt ſpeake at all,
to cauſe or ſtirre up ſtrife:
For in the tongue wee ſee is both
the gate of death and life.
Accompt it moſt great wickedneſſe,
ill ſpeeches for to give;
Or by Gods mighty name to ſweare
by whom we onely live.
And laſt of all, keepe well thy things,
and bookes, and be not rude;
And beare them with thee ſtill, and thus
my Precepts I conclude.
Exhorting thee take heed, if thou
deſire to live at eaſe:
That thou doe all offences ſhun,
and no man doe diſpleaſe.

FINIS.

A Postscript to the Reader.

FRiendly READER, *I had here thought to have unloaded my memory, presented thee at this time, with some Anagrams, Epigrams, Emblemes, Epitaphs and carolls; as also with many Characters and Essaies of my owne; but not knowing how well this worke would passe, and considering with my selfe, I have beene but a metamorphoser of other mens labours, and therefore can no waies challenge any higher title at the best, then the name of a translator, although indeed, my paines therein have beene no whit lesse, then if it had been wholly mine: as old shoos aske more paines many times to mend, then new ones*

doe